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❖ CANOEING ON THE ARAGUAYA ❖

By Rev. W. A. Cook Missionary to South America

A HUGE dug-out canoe and a little scow partly roofed over with grass were the ships in which we embarked on the great Araguaya river at Santa Leopoldino. Our party consisted of a Brazilian woman who was going to teach the Cherente Indians, her son, five Cherente Indians, two negros, and the writer. Four Caraja Indians joined our party further down the river.

The embarkation for the long journey through the wilderness was truly imposing. The entire population of the little hamlet, dressed in its Sunday-go-to-meetin' clothes, assembled to see us off, and as we swung out into the current and were swept rapidly away, the crack of fire arms, the blowing of trumpets, the cheering of the people and the barking and howling of the twelve dogs and pups of the Brazilian woman rent the air.

At the last settlements further down the river, for food we bought and slaughtered a cow, bought several sacks of farinha

de manioca (the mandioca root grated up and dried in an oven) and half a bushel of rice for the writer. Our beef, however, soon spoiled, and for the rest of the journey we were entirely dependent upon fishing and hunting for our meat. Fortunately for us the Araguaya river teems with little and great fish, and huge beasts, and the great wilderness through which it flows is rich in deer, wild pigs, tapirs, etc., and we therefore had no difficulty in keeping ourselves supplied with fresh meat.

During the first 150 or 200 miles of our descent of the river we met with a few cattle ranches along the river and three little settlements, and in these places we did not neglect to plant the good seed of the kingdom, sometimes trading off the Lamp of Life for a little food.

We finally left behind us the last vestige of what little civilisation exists in this region and found ourselves in the vast wilderness where the red man is lord of all he surveys.



INDIANS OF SOUTH AMERICA.

The Caraja Indians were the first "children of the wilderness" that we met with, and these we found living as they have lived for ages. When the water is low, they live on the sandy river bottoms, retiring to the mainland when the river rises. They everywhere treated us with much kindness, with the exception of those who live in the vicinity of the river das Mortes, where they live more on a war footing, owing perhaps, to occasional attacks by the Ohavante Indians, who live on the Upper Mortes and are very fierce.

The men live entirely naked. They wear long hair which they comb very carefully with a rustic comb, and braid; bore their ears and wear in them rods about the size of a large lead pencil with a little rosette of red feathers on the front end, bore their lower lips and wear in it a thin spit about eight inches long, which at the place where it enters the lip is as large as one's index finger; and also wear head gear made of brilliant feathers.

The wardrobe of the women consists of an apron made of the inner bark of a tree, or occasionally a skirt which is a belt to which is hung a thick mass of cotton cords like coarse knitting yarn. Young men and women unmarried wear closely woven on both wrists a heavy cotton cuff, on both legs just below the knee a heavy band also of cotton to which is attached a fancy tassel. These ornaments are never removed until the individual marries, when they are then cut off.

Their residences are hardly palatial. The tops of two parallel rows of stakes driven into the sand are bound together forming arches, to which are bound palm branches. The furniture of this savage residence consists of a rug of woven grass, some baskets and calabash shells, bows, arrows and clubs and a big clay pot, nearly everything they have being of home manufacture.

They are very fond of smoking and will smoke anything that will make smoke, but of course desire tobacco above all things. Their pipe is like a huge funnel-shaped plug hollowed at the large end. They paint their bodies with a fetid mixture which keeps off the flies. Each village clears off a little piece of ground and plants it with corn and pumpkins, and also plants watermelons on the river bottoms where they perpetuate themselves year after year. But their food is chiefly fish which they shoot with the bow, small game and mixtures of wild fruit. Whenever we visited a village they were always very anxious to buy from us farinha de mandioca, salt, knives, tobacco, beads, fishhooks, cloth, etc., offering us in payment, their ornaments, beeswax, a green pumpkin or melon, or a few ears of corn on which the corn had scarcely begun to grow.

They are very fond of music and sing a great deal. We heard a very strange song which they sing when they are about to arrive at a neighboring village. The first part of it is executed at a trot on the low notes, and the second part at a gallop on the high notes. It is an announcement to the villagers that friends are coming, that they bring good news, and that they are happy because they will soon be among friends.

When visitors arrive at a village, custom does not allow them to mix with the villagers at once. They must sit all humped up and as quiet as mice close by their canoes until after the "struggle." The "struggle" is an athletic or gladiatorial contest between the visitors and the same number of home men, and begins by the exchange between the two companies of combatants of a series of unearthly yells or warwhoops challenging one another while they are yet separated by considerable distance. Having arrived face to face in the presence of the whole village, each company with bodies rigid and doubled, arms extended, and yelling constantly, dances out in pair toward the "enemy." Having come together they seize one another and the first round ends with half the gladiators "laid out." This first round is followed by others executed with considerable variations. This friendly combat which is a mere ceremony having terminated, the visitors receive food and make themselves at home in the village.

One day we visited what they call "the house of the beast," where the apparel used in the dance is offered to the devil. This wearing gear consists, first, of a skirt which is made of long spears of grass hung thickly to a belt, and reaching to

the ankles. The second piece is like the first, but hung to the neck and reaching below the waist. The third is like an inverted sheaf of grass, the lower half hanging loosely over the head and shoulders and hiding the face, and the upper half running to a point and being completely covered with a woven work of bright colored feathers. Having donned this outfit they dance up and down, rattle a big rattle made of a calabash shell and sing a most remarkable song. We were told that if anyone should mention the name of the dancer while he was dancing, even though all should know his name, he would be killed.

When one of their

number dies the body is ornamented with feathers and at the same time a great lament is raised. The body is then buried in the cemetery, and at certain hours of the day during a fixed time, the relatives of the departed, kneeling in their own huts cry aloud and lament and enumerate the virtues of the deceased. The body remains buried until the flesh decays, when the bones are then dug up and deposited in a large clay urn, which remains on the surface of the ground in the cemetery.

The language of the Caraja is a language of consonants and powerfully inspired. They have almost no knowledge of the civilised population of Brazil, and we therefore had great difficulty in communicating with them. We found one Indian, captain of a village, who when a boy had attended a school maintained by the Brazilian government at Santa Leopoldina and run by the monks, and who knew how to read, and we gave him a New Testament. But notwithstanding the instruction he had received from the monks he lived naked and on the same footing as any other Indian, and had two wives. He told us that he did not like "civilised" life. Very probably not, certainly not the kind of "civilised" life that the monk represents. The monk cannot take the poor red man to



NATIVE GROUP.

drink at the Fountain of Life, which is the basis of all true civilisation, as he has never drunk at that fountain himself. Therefore without the foundation—the new life that the Lord Jesus brought to the world, the superstructure—education, can never stand.

The plan of the monks in establishing and conducting a school among the Indians is generally as follows: The government gives them ten or fifteen square miles of land within reach of the Indian villages, erects school room, chapel, residences, etc., and pays the monks a certain salary. Everything being in readiness, the monks, provided with a good supply of knives and other things that the Indians like, repair to the Indian villages, and by making liberal presents to the parents, etc., secure a number of Indian boys to attend the school. The monk does not invite nor desire that the Indian families should come and live on the school grounds. But he does desire and invite to come and live on the school grounds the “Children of the Church,”—his own people that were born and raised in Romanism, but notwithstanding this, are steeped in ignorance, superstition and vice. The school exists first of all, of course, for the good of the monk, and for the glory of his order, and he finds it much more profitable to have “live at his feet” people who pay him to baptise them, marry them, bury them, and get them out of “purgatory,” than Indians who are not “civilised” up to this point. These “holy” people therefore, establish themselves at the feet of the holy monk, and the young Indian may learn “Christian” doctrines in the school and see those doctrines exemplified in the lives of the monk’s people. It is needless to say, however, that the young Indian who has been accustomed to the most absolute liberty all his life does not enjoy the rigors of school life and separation from his family, and having nothing to feed his soul on but dead formalism and superstition, etc., and not being able to appreciate the “civilisation” which surrounds him, runs home whenever possible. In any case, the stone on which the monk may seek to build a little education, is not, as we have abundant evidence, the “philosopher’s stone”—the chief corner stone, but an infernal stone; and it is stone all through the course instead of the Bread of Life.

On the Araguaya river and its tributaries live other tribes of Indians, namely, the Canoeiros, Coroados, Caihapos, Javies, Chavantes, etc. The last two are superior tribes, though unfriendly, but we have reason to believe that they can be reached without difficulty through friendly tribes. The government of the State of Para maintains a school for the Caihapo Indians, but as near as we can learn the results are somewhat as mentioned above.

Why not establish a central work for the Indians of the Araguaya? We can probably get all the land we want for the asking; and having first spent a little time among the villages to win the confidence and friendship of the Indians, we could establish ourselves at some good point and invite the Indian families to come and live there. We would thus begin a little work on a solid basis and have a central station from which we could come into touch with all the tribes of that region. We would have communication with Para and Goyaz, the capital of Goyaz, and when such a work was once established the expense would not be heavy. We feel strongly that here is an opportunity to do a glorious work—a work that would not only affect the “red” men, but the “civilised” men also of all that vast region.

The station could be situated in a fairly healthy place, the soil would produce in abundance a vast variety of fruits and vegetables and cattle and other stock could be raised almost without expense. In that region today one can buy a good beef steer for about five dollars.

May the Lord of the Harvest call forth laborers to cultivate this corner of His field!

Sao Paulo, Brazil, Jan., 1900.

“To preach the Gospel in the regions beyond you, and not to boast in another man’s line of things read to hand” (II. Cor. x. 16).

REV. F. L. CHAPPELL, D.D.

BY HIS DAUGHTER.

A man has died whose memory is precious to many. Moreover, that which he taught by speech and conduct is the truth which can best comfort the bereaved and illuminate eternity. Therefore, whatever we can glean from his teaching and life is not of the past, but living food for the present and future.

As he was an example of God’s leading which developed gradually the richest fruits from modest beginnings, so we may take fresh readiness to submit ourselves to the molding hand of God.

Frederic Leonard Chappell, the son of Elisha Chappell and Sabra Beckwith, was born in Waterford, Ct., November 9, 1836. The Chappell family had held their homestead there since the first founding of New London. They were chiefly farmers, but one brother, Richard Chappell, was actively interested in the fur seal business and the purchase of Alaska by this government. Only one brother Elisha Stoughton Chappell, of Dorchester, Mass., survives.

The home was one of prayer, and among its visitors was Henry P. Haven, who was one of the Sunday school pioneers of this country. He conducted the Sunday school which the boy Fred attended. The boy grew up on his uncle’s farm, he quietly gave his heart to the Lord and dedicated his life to the Christian ministry. Although surrounded by Congregationalists, his convictions clear and steadfast, obliged him to join the Baptist church after faithfully canvassing the subject for six months under the guidance of the old Congregational minister.

At the close of his high school course, his aunt and uncle, who felt sure that “Fred would never make a preacher,” offered him every inducement to settle down on the farm as their son and heir; but the quiet country boy was resolute, and, with what was given him and the results of his own exertions, he went through Yale and Rochester Seminary, with credit, being graduated from the former in the class of ’60, and from the latter in the class of ’64.

He entered immediately upon his first pastorate at Middletown, Ohio, and remained there seven years, being finally obliged to leave by the effect of the climate upon his health. He began his work here, ambitious to become a good workman in his calling, and in that effort he carefully wrote and committed to memory, verbatim, two sermons each week, until brain fever laid him at death’s door. But he was spared in answer to the prayers of the church. After this experience, he used his manuscript in the pulpit until his mind was stored with the studies of over twenty years, and then he began to speak extemporaneously, any occasion calling forth rich and original thoughts delivered with freedom and fire.

The next summer, 1865, he married Miss Evalena Stow, daughter of Deacon Henry Stow of New Haven, and descendant of numbers of enterprising and godly first settlers of New England. The two young people met during his college course, in revival meetings and choir, and Mr. Chappell felt that the will of the Lord indicated this young girl as his life’s companion. If sympathy and utter unity of spirit and helpfulness and happiness together in work and in the home prove the Lord’s will, it was indeed so. Her talents often made her prominent in philanthropic and reform work. She was a complement to his temperament, and he was never quite the same after her death in 1896.

In 1871 he became pastor of the Baptist church in Evanston, Ill., and remained there until 1878. In this place he found a new, weak church in an out-of-the-way situation, and left a well-organized, flourishing body in a handsome and complete building on a main avenue. It has remained a leading interest in this “Athens of the West.”

While here, Mr. Chappell was active in Baptist affairs in Chicago, including those of the old Chicago University, and was secretary of the Minister’s Conference of Chicago for a while. He also became a welcome correspondent of the Baptist denominational papers.

(TO BE CONTINUED NEXT WEEK)

THE TABERNACLE PULPIT

Christ in the Epistle to the Hebrews.

A Series of Sermons by REV. A. B. SIMPSON.

THE CLOUD OF WITNESSES.

Seeing, therefore, that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us (Heb. xii. 1).

THE writer has already given us three distinct star clusters in the firmament of faith, and now he sums up a great multitude of whom the time would fail to tell individually, in one mighty cloud of witnesses, identified rather by their achievements than by their names. His mind becomes lost in a cloud of light, a great Milky Way, as it were, of countless stars spanning the sky of his holy vision. But there is no confusion. Still the examples fall into distinct classes and stand for definite lessons of faith and obedience. Let us look

I. At the cloud itself. It contains four classes of witnesses representing respectively, first, the achievements that spring from faith, or what faith can *do*; next the personal qualities that spring from faith, or what faith can *be*; third, the sufferings of faith, or what faith can *endure*; and finally, the blessings that faith can claim from God, or what faith can *receive*.

1. The achievements of faith. "Who through faith subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, turned to flight the armies of the aliens." Three classes of achievements are here described. The subjugation of kingdoms refers to Joshua and David and it was by faith that they won their great inheritance. But let us not think that there are no kingdoms left for us to conquer. There are mightier victors still than Alexander or Tamerlane. "He that ruleth his spirit is greater than he that taketh a city." There are kingdoms of self-conquest that cost more than a cavalry charge or a bombardment from besieging armies, and there are kingdoms of glorious service for God and the world which are being won by the heroes of faith in every age. When Robert Moffat entered South Africa as a physical and moral wilderness and left it not only one of the richest provinces of the British Empire, but one of the most successful of modern mission fields, a kingdom was subdued more valuable than the empires of the Caesars. When David Livingstone fought and won the battle of his own education and preparation to the ministry, and then went forth to traverse all the heart of Africa and win it from barbarism to civilisation, commerce and Christ, and best of all to leave upon the hearts of the natives the memory of his own high character and stainless goodness, so for his sake the white man is still treated with kindness and reverence in the regions through which he passed, Livingstone subdued a kingdom whose worth can never be told. When William Duncan sat down amid the inhospitable regions of northern Canada and out of the wild forest and wilder Indian tribes slowly built up a settlement and a colony of civilised and Christian natives, who can be seen today in the village of Metlakatlah, an object lesson of Christian civilisation, with their industries, their schools, their chapel and their happy homes, surely it is

a kingdom for which earthly heroes might well lay down their crowns. When John Geddie passed up to his great reward from the New Hebrides and left upon his tombstone this simple epitaph telling the story of thirty years of self-denying triumph: "When he came there were no Christians, when he left there were no heathen," surely it was a triumph for which angels would gladly

leave their thrones. And there are such kingdoms still left in the wide field of this sinful world if only we have the faith and love to win them for God. As Joshua said to the men of Ephraim when they asked him for a larger inheritance: "Go to the mountains and conquer for yourself all you want. You can have as much as you will subdue." So still God is saying to every aspiring soul: "Every place that the sole of your foot shall tread upon, that have I given you." You may conquer your own kingdom. You may forge your own crown. You may win as much as you will dare. Never was there an age with such possibilities of heroic faith and self-denial as today.

The Son of God goes forth to war
A kingly crown to gain,
His blood-red banner streams afar.
Who follows in His train?

Next he speaks of those who through faith achieved deliverance from dangers. Three kinds of dangers are mentioned, namely, wild beasts, from the elements of nature, such as fire, and from the sword of cruel men. Of course, this includes the story of Daniel in Babylon, of his three companions who passed unscathed through the fiery furnace, and of Peter who was rescued at the last moment from the sword of Herod through the faith and prayer of the disciples. But the story of divine deliverance did not end with the age and the page of inspiration. Still the heroic missionary can tell of the tiger of the jungle shrinking away from the fearless eye of the undaunted missionary, of the stormy wind becoming a calm or the becalmed vessel being saved by the breeze that came in answer to the prayer of the suppliant missionary and bore them safely from the cannibal shore; and of the oft-repeated story of the Covenanters in Scotland, Waldenses in Italy, and missionaries in pagan lands, being saved from the cruel hatred of their persecutors by providential interpositions supernatural and divine. Dr. Paton tells of a night when the savages had surrounded his cottage and determined to have his life. But afraid to venture into his immediate presence, they set fire to the outbuildings of his home and the wind was fiercely driving the flames to the house itself. But the good man calmly prayed to God and lo, the wind was changed in the opposite direction and the flames were swept back into the faces of foes who fled in dismay, pursued by the missionary as he shouted to them the warnings and threatenings of his God, and they flew as from an avenging angel. When the story of our individual lives is all told in the light of eternity and we see the hidden dangers from which the hand of love has oft delivered, how we will wonder and adore the God of faith and praise Him for the faith of God.

There is still a third class of achievements, namely, victory over adverse circumstances and armies, "turned to flight the armies of the aliens." Doubtless he was thinking when he wrote these lines of David's triumphs over the Philistines and the later victories of Abijah, Asa, Jehoshaphat, Josiah and Hezekiah, and of the legions who tried in vain to capture Elijah and found themselves outwitted, stricken with blindness or with death, or, as in the case of Elisha, surrounded by heavenly horses and chariots. But the story of victory over difficulties and enemies is not yet ended. Every great work for God has to face opposition and attack and our strongest weapon still is to believe and wait and see our God triumph, until instead of fearing and hating our foes, we shall pity them from the depths of our hearts and pray for them in ten-

der compassion, as we behold their humiliation and ruin.

Beloved, shall we claim our place among the conquerors of faith and count all the difficulties and foes that surround us this very hour as only God's challengers to win a crown, and God's opportunities to enable us to prove the possibilities of faith and the power of God?

2. The personal qualities which faith gives. "Who through faith wrought righteousness out of weakness were made strong." This is what faith can be, spiritual righteousness and both spiritual and physical strength, these are its personal fruits. There is no greater miracle in Bible history than the personal character of the men of faith. Daniel in Babylon, against whom his foes were obliged to say: "We can find nothing against this Daniel except it be as concerning the law of his God." And the three men who could answer Nebuchadnezzar's threat with the lofty defiance: "We are not careful to answer thee in this matter, O Nebuchadnezzar, but be it known unto thee, oh king, that we will not worship thy gods nor bow down to the golden image thou hast set up;" these men were a greater stumbling block and wonder to the heathen world than even the miracle of their deliverance. There is nothing mightier than personal goodness and virtue, and it is today the strongest proof of the power of faith and the grace of God.

The other day the London *Christian* in publishing a recent sermon of Rev. F. B. Meyer, related the following incident concerning that sermon. Among the hearers was a very rough and ill-tempered man, of whom his wife and family had often cause to be much afraid. That morning as he returned from church his wife met him with terror, for she had just had the misfortune to drop the cage containing his favorite canary and kill the bird, and she expected as usual a violent storm and a cruel beating, but to her amazement he simply smiled when she told him, and said, "Never mind, Mary, I am glad it was not you." Her little boy was looking on behind the scene and afterwards came up to his mamma and said: "What's the matter with papa? I thought he'd nearly kill you, but he didn't do nuffin'." Yes, it was the other side of the sermon. It was the faith that still works righteousness tamed his wild and savage heart into gentleness and made the desert blossom like the rose. It has done it, beloved, for you and for me and it can do it for any temperament, in the face of any situation and it can do it this moment if you will only believe and receive.

Then faith is just as effectual for physical as for spiritual strength. The faith that strengthened Sara to become the mother of the seed of promise, that made Samson mightier than the giants of Philistia, can still heal the sick and bring "the life also of Jesus" to "quicken our mortal bodies" and still make it true of us as of our fathers: "Who through faith out of weakness were made strong, waxed valiant in fight and turned to flight the armies of the aliens."

3. The sufferings of faith. Its supreme power appears in the hour of trial. Every variety of suffering is here described. There is pain, there is shame, there is privation, there is temptation, there is even death itself. But faith not only enabled them to endure, but even to triumph over persecution, pain, reproach and death. "What can your Christ do for you?" they asked the little martyr of Antioch as they beat him before the judges and the soldiers until he was almost insensible. "My Christ," he said, "can make me so happy that I scarcely feel your blows." And when they stretched him on the rack until life was almost gone they brought him back and asked him again: "What can Christ do for you now?" "He can make me love my enemies," the hero answered, "and pray for those who spitefully use me and persecute me." Once more the awful ordeal was renewed and once more they brought him back from death to torture him with the same question, and he meekly breathed out his last breath with the sweet reply: "My Christ can take me to Himself where I shall never suffer pain again." Such was the story of ancient martyrdom ten thousand times repeated by noble children, heroic maidens, venerable fathers, insulted mothers and a great cloud of wit-

nesses of whom the world was not worthy. No longer are we compelled to prove our faith at such a cost, but there are daily martyrdoms, there are little annoyances, there are ceaseless fires of humiliation, temptation and pain that are often harder than one great sacrifice, but still the grace that comes to faith can suffer long and be kind, can endure all things and even count it all joy when we fall into divers temptations. It is not merely suffering that God asks, but triumphant suffering, suffering that keeps its joy, its sweetness, its shining face and triumph song, and for the joy set before us endures the cross despising the shame.

4. The last class of witnesses in this catalogue includes those who through faith "obtained promises," and received blessings from the hand of God. This is the highest province of faith. It is not so much what we do, what we suffer, what we are as what we take from Him. Faith is just an open hand and all its power comes from outside itself. It brings us into contact with God and achieves His all-sufficiency for He gives what he commands and supplies what He requires. Therefore the chief business of faith is not so much to be as not to be. Its very weakness is its strongest plea. Therefore we find that those who took most from God through faith were not strong men but feeble women. The very height of its achievements is this: "Women received their dead raised to life again." Still faith can take from God as much as it will dare to claim. The treasure house is as full, the promise as large and the need is as vast as in the days of old. Still there are "given unto us exceeding great and precious promises," and "all things that pertain unto life and godliness," and still we may "obtain like precious faith" to claim these promises and receive this fulness of His power. This is today the great province of faith and the men who know how to use this victorious weapon are the men who as in the days of old shall once more prove what faith can do, can be, can suffer by what faith can receive. So let us take the fulness of our inheritance that we may give it back in service to God and blessing to the race.

II. Their witness to us. What is the message of this cloud of witnesses to us? What is our relation to them?

1. They encompass us. Somehow we are closely related to them. They have preceded us in the race and perhaps they are watching us now as spectators from the galleries. There is an inspiration in a noble past telling us that what man once did man may do again. "Soldiers," said Napoleon to his little band at the battle of the Pyramids, "from yonder pyramids forty centuries are watching you to see you do your duty." But this cloud of witnesses covers more than forty centuries. The good of all the ages are perhaps surveying us as we follow on, at least we may survey their glorious example and follow in their footsteps.

2. But they call us to run the race ourselves. This is not a mere play that we are looking at for our entertainment. It is for us a tremendous and a living reality. We are standing in the arena. We are in the dust and heat of the conflict. Our crown is still at stake. Our very life is hanging in the balance. For us it means the most strenuous effort and the most patient endurance. It is not a dream of sentiment. It is not a piece of fine art, but it is a sober and awful reality involving the stake of every interest that the heart can hold most dear.

3. It means the most careful preparation for the contest. "Let us lay aside every weight and the sin that doth so easily beset us." In the athletic contests of today we find the competitors are willing to sacrifice every appetite and indulgence while training for the course, and in this heavenly race there are things to be laid down, sacrifices to be made, self-denials to be proved without which we cannot hope to win the prize. The sin which so easily besets us must be laid aside, whether this be some easily besetting habit into which we are most likely to fall or simply the sin of unbelief against which the whole force of this epistle has been directed, the one sin which leads to all other sins. But not only so, there are also weights as well as sin that must be laid down, things not necessarily

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CRUCIFIED WITH CHRIST

By Pastor F. E. MARSH Sunderland, England



Christ's crucifixion meant to Him an agony of prayer.

One of the most mysterious cries which ever escaped human lips, is found in Christ's fourth one from the cross. As He entered into that mysterious darkness of which the natural darkness was but a symbol, He cried, "My God, My God, why hast Thou forsaken Me?" (Matt. xxvii. 46).

We cannot understand all this cry means. Luther, after sitting for hours pondering it, said: "God, forsaken by God, I cannot understand it," and we echo his words. The fact remains that Christ at this time was forsaken by God, because He was acting on our behalf and bearing our sin. Sin always causes separation from God, therefore Christ dying on our account, bearing the penalty of our sin, must be separated from and forsaken by a righteous God, who could not look upon sin in any way. It is of interest to notice the wording of the cry. It is not "My Father," as in the garden of Gethsemane, but "My God." In the garden Christ comes as the Son to the Father and pleads for strength to carry out His will, but on the cross He is the Substitute for sin and it is a righteous God who is dealing with Him, hence, He cries: "My God." There seems to have been no answer to His prayer and in a sense there was none. Christ had prayed at His baptism, and the heavens were opened in answer. He prayed on the mount and His transfigured body was the answer. He prayed in the Garden of Gethsemane and the answer came in the angel sent by the Father to strengthen Him; but now as He cries in intense agony, there is no answer. He is alone, like Israel's high priest on the Day of Atonement, who went into the holiest of all alone, so Christ is alone as He is being trodden in the wine-press of God's wrath. It is said by some that Christ repeated while on the cross the whole of the twenty-second Psalm. He may have done so. He certainly used the first words of it. There are in that Psalm seven steps of suffering described. He was cast out by God as He died for sin; thrust out by men who despised Him; pulled out in suffering, for all His bones were out of joint; tired out in enduring, for His strength was "dried up"; spent out in pleading, for He said, "I cry in the daytime and Thou hearest not, and in the night season and am not silent"; left out in the cold of desolation, for there was "none to help"; and poured out in death as He Himself says, "I am poured out like water." Yet amidst it all He prays on and more than once exclaims, "Be not far from Me."

There is a correspondence between the fourth day of creation and the fourth cry from the cross: The fourth day's work was to set the lights in the heavens to "divide between" (Newberry) "the light and the darkness," which were to be "for signs;" and Christ's fourth cry is the sign that hell's darkness of sin's desert is forever divided from us, and we enter into the light of His love and grace, because He entered into the darkness in our stead.

Well may we say with Bunyan:

"Blest cross! Blest sepulchre! Blest rather be
The Man that there was put to shame for
me."

Fellowship with Christ's crucifixion will lead us at times into experiences like His. Many of us know what it is to be in such circumstances that we cannot pray, we can only groan out before God, our souls being prostrate before Him. The prophet expresses something of this when he says, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God" (Isa. i. 10). Mark that is one who fears and obeys, who is said to be in darkness with no light. It is often because we do not fear God that He leads

us into places of darkness, where He would not dare to take those of whose trust and faithfulness He is not sure. When we are in the darkness are we to complain and get despondent? No, we are to trust and it is then that our faith shines brightest. It is easy to trust when all is bright, and everything is going smoothly, but it is the times of trial and difficulty which prove the quality of our trust. Then again, whom are we to trust; ourselves? No we are to trust in the name of Jehovah, the unchangeable One.

Bunyan pictures this experience when he represents Christian walking through the Valley of the shadow of death, and mark, Bunyan puts the Valley in the proper place, namely, during life's journey and not at the close, for as Moody on his deathbed said, "There is no valley of the shadow of death to the Christian, all is bright." Bunyan describes the pathway as being "exceeding narrow" and says that on the right hand there was the ditch of presumptuous hope which many get into, by thinking they are able to walk alone, and on the left there was the quagmire of fear, in which we are apt to fall and grow despondent. He says of the pilgrim: "I heard him sigh bitterly; for besides the danger mentioned above, the pathway here was so dark, that oftentimes when he lifted up his foot to go forward, he knew not where or upon what he should set it next." Then comes the word of encouragement:

"Poor man, where art thou now? thy day is night.

Good man, be not cast down, thou yet art right,

Thy way to heaven lies by the gate of hell;
Cheer up, hold out, with thee it shall go well."

Bunyan next tells us the weapon which the pilgrim used was "all prayer." After much conflict Christian got safely out of the Valley and as he looked back and saw the way he had come, he praised God for His goodness, using in doing so a text which I had never noticed before: "He discovereth deep things out of darkness, and bringeth out to light the shadow of death" (Job xii. 22). The text is true as many of us have proved. It is out of the darkness that God shows His greatest light. When fear and darkness come and Satan is buffeting us, we often wonder whether we are Christians or not. I would say to any who may at present be feeling so, "cheer up!" The very fact of having the doubt shows you are a Christian, if you had no doubt and everything was going smoothly, then you might ask the question. When, however, you are in doubt, do not forget to pray, it is the safety valve for heart troubles, tell the Lord about it and allow Him to deliver you. We often want to know the deep things of God and ask Him to show them to us, but when He puts us into the darkness that we may learn, we do not like it. Let us be willing to learn God's will in the way He thinks best.

Paul must have had an experience of this kind when he besought the Lord to remove the thorn in his flesh. Three times he prayed for its removal, but God did not do it, instead Paul was shown that it was God's will he should keep it, and evidently also, it was shown to him that he was having fellowship with Christ in His suffering. He was afterwards able not only to rejoice in the Lord, in suffering, but in the very things which caused the suffering, and all because of the strength given out of his weakness in answer to prayer.

There are at least three ways in which we may have fellowship with Christ by being in the darkness.

1. When we see the exceeding sinfulness of sin, and discover our utter weakness and insufficiency. When we see God in His holiness then our sinfulness is brought home to us and we can only lie prostrate before Him and ex-

press ourselves in humble confession (Romans viii. 25). Daniel was a man against whom the Spirit had nothing to bring. He stands above even Joseph in this respect, and yet after having had a vision of Christ in His beauty and holiness, he exclaimed, "My comeliness was turned in me into corruption, and I retained no strength" (Daniel x. 8). We often hear the words, "Man, know thyself," and in some ways it is good advice to follow. One thing I do know, to know oneself is the forerunner to knowing God, for if we know ourselves as we are in God's sight, it will lead us to Him that He may cleanse us. Thank God, He does not leave us in the dark, but His Spirit brings us to the light.

2. When we see the great need of the world, in its dead, desperate, and destitute state, and we plead with an intensity of soul for the salvation of men. It is when the Church is prostrate before God that souls are won for Christ. It is then only that she is in a fit state for God to use her. Do we know what it is to have the burden of souls laid upon us, almost crushing us with the weight of its awful responsibility? If so then we know what it is to be in an agony of prayer, and in our weakness to become almost desperate in prayer. We say blessed agony this, for it was when "Zion travailed she brought forth children" (Isa. lxvi. 8), and it is when we are intently in earnest that souls are born.

3. When we see the deficiencies of our fellow believers and know they are not conscious of them, as the saints at Galatia, when Paul travailed in birth till Christ should be formed in them (Gal. iv 19); and as when he prayed night and day "exceedingly" that that which was lacking in the Thessalonians' faith might be supplied (I. Thess. iii. 10).

Are we in darkness? If so, remember it will either draw us closer, or drive us away; grant it may not be the latter. Many of us have to praise God for the darkness, because it has given us a greater knowledge of Himself, drawn us nearer, and made us pray more earnestly than we should otherwise have done.

HUMILITY.

Humility has been described as the first sought and the last won of the Christian graces. Humility is not the effervescence of momentary abasement, but the sum total of modest thought. It is not to be gained by lowly speech, or demure looks, or submissive gaits; but by the actual gradual moulding of the heart, in the wholesome experience of trials, defeats, progress, and blessings, and in the increasing knowledge of God and the Lord Jesus Christ. So it is that this grace resides upon the highest pinnacle of the Christian edifice.

I. Humility presupposes a soaring spirit: as obedience implies the capability of disobeying, as faith is brightest when inducements to unbelief are spread around; so, and even in a higher degree, humility only exists when the soul is uplifted to high and lofty things. Our Lord places humility in the very front of His teaching: "Blessed are the poor in spirit," there is the abasement—"for theirs is the kingdom of heaven," there is the soul set upon uplifted aims.

II. Self-repression is another element of humility. Repentance must begin with humility. St. Chrysostom says, "As the moon appears smaller when she approaches the sun, so does the soul become less in her own sight as she draws nearer to God."

III. Reverence is another element of humility. He who is uniformly reverent to Almighty God will most naturally and easily pay proper respect to men; and the man who is deferential in all relations of life will readily venerate the triune Majesty on high.

Does not our blessed Lord teach us in His own example to raise high our aspirations, to refrain our souls and keep them low, to devote our attention to what is before us, and to cultivate the reverent life? On the hill Calvary, at the foot of that cross which is set up towards heaven, drawing all men unto it, we may come to learn what we can learn nowhere else—how to lower our pride, and to foster humility in our souls, before the wondrous sacrifice of the Son of God.—A. Maclaren, D.D.

DIVINE HEALING

"And the prayer of faith shall save the sick and the Lord shall raise him up"

FRIDAY MEETING TALK.

BY REV. A. B. SIMPSON, Gospel Tabernacle, N. Y., Feb. 23.

THE TREE OF LIFE.

Let us look at the opening chapters of the Word of God and learn some lessons about physical life from the account of the fall in the earlier chapters of Genesis. In the 2nd chapter and the 17th verse we read: "In the day that thou eatest thereof thou shalt surely die." "Dying thou shalt die" is the Hebrew idiom and it means not only ultimate death but that the moment that sin began death commenced to work. It was just the loss of vitality, working slowly, the cutting off of man's life from its center and head. Disease came through the sin and disobedience of the first Adam, and how reasonable to expect that healing must come through the second Adam. All the remedies we find in nature were given before the fall when everything was perfect and so we must look to something that has followed the fall for the adequate remedy. "As all who are in Adam died, so all that are in Christ shall be made alive." All who have but the human life which is in Adam die, and all that are in Christ shall likewise be made alive. As is the death, so is the life; and so as they began immediately to die, so we begin immediately to live through Him in the new generation and the immortal life. Christ is the remedy for the fall, for sin and therefore for disease which is the result of sin.

In the story of the Tree of Life, we find that as soon as man had disobeyed, God took special measures to debar him from the tree of life, "lest he take of the tree of life and eat and live forever." It is evident that some special provision was made for man's physical life. Just what the tree of life was it is not necessary for us to know, only that it had some life-giving qualities. Physical life now for Adam was doomed, for it would only have confined him to the lower plane of humanity that was under the curse. It was necessary, therefore, that God should cut him off from everlasting life on the human plane and prepare him for the higher plane, through Christ providing a new way to the tree of life. Notice the provision that God makes here for restoring this life. He does not destroy the tree of life, or take it away. He lets man still behold it as the type of something that is to be regained on a new basis. In the future age God doubtless will provide something for our physical life that will keep us perennially young. It comes back to us by a new way, not by natural means.

God taught them by object lessons—He placed the cherubim and a flaming sword at the gate of Eden which turned every way to keep the way of the tree of life. As this reads in the English, we do not see the full beauty of the expression, but in the original it is gilded with the light of grace and it reflects the glory of the Lord Jesus Christ.

The Hebrew word is "Shekinah," the light of God's countenance above the tree of life, the smile of God, a beautiful photograph as it were, of the Father's face suspended in Eden and looking down upon them and saying, "You have erred and sinned, but I have not left you without a new way of life."

God spake to them by object lessons, and while we have not explanations given in the text, we are quite sure God made them understand. Doubtless, when Cain rejected the lamb he knew that he was displeasing God, and Abel knew his offering would be pleasing to the Lord. Now if this was all we heard about the cherubim and the flaming sword we would be left in ignorance, but we find the cherubim over the ark and the sprinkled blood in the tabernacle that Moses erected in the wilderness. The figure combined the face of a lion, the face of an ox, the face of a man, and the face

of an eagle, all the glory, majesty, beauty and power symbolised in these faces. We have the same picture in the Gospels of the Lion, Ox, Man and Eagle, representing and combining in one all these qualities of power.

All this was a type of redemption. They could not get the tree of life in the old way, but in the new way—by Jesus Christ, through redemption, by the cross, by faith in Him. He is the Tree of Life; He is the Life itself, and as we know Him and receive Him and walk with Him we begin to live even now. Living we shall live.

The cherubim was not only a symbol of Jesus, but of redeemed humanity. It was a kind of portrait of man redeemed. Oh, how broken, wretched, powerless, despairing, was the sad picture that our first parents presented—the poor, guilty, abashed forms, shrinking from the garden, driven out in their disobedience. But just at this moment, God presented this photograph of man, restored, still human, but with the dignity of the lion, ox, man and eagle. Beloved, it is a good thing for us to look at what we shall be; it is well to keep before us the vision of the coming glory. It will encourage you to draw upon your future. Some day you will poise a world on your arm; some day you will laugh at your former sufferings and infirmities, and if you could realise this you would claim a little of it now. You would not live such a timid life, but just live up to what you shall be and walk as the children of the King. This photograph at the gate of Eden tells of life for the whole being restored to us through Christ Jesus.

One more thought goes along with this, and it is a very serious one a heart-searching one. There was not only the cherubim but the flaming sword. It not only pointed the way, but guarded the way. And so it suggests to us, that while Christ has opened a new way to the tree of life it is a way that God searches with His all-seeing eye and as we enter we must have the sword search us, too; and so life, physical life, while it comes by faith, also comes by righteousness.

This living Word is sharper than any two-edged sword. How it searches you! How it shows you that you must be in living touch with God in order to receive! So let us not forget that side of it. There is the redemption side, there is the life side, but there is the heart-searching side. The fourth chapter of Hebrews beautifully points out the heart-searching work of God, "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Let us walk in the light of God, but do not see this truth apart from grace, or you will get in a legal state.

Let us come boldly to the throne of grace—seeing we have such a God—He knows all about us—He is touched with all the feelings of our infirmities.

TESTIMONY.

EMMA McCARRY, Lowell Station, Pa.

I was very ill, and was left with serious trouble with my stomach and bowels, and with partial paralysis of one arm and one lower limb. I suffered a great deal and for weeks at a time I could digest no common food, but lived upon raw eggs and beef peptonoids, and often had severe hemorrhages from the bowels.

I received the best medical aid, but I kept on going down. About this time I saw that a part of Christ's ministry was to heal the sick and that provision is made for it in the atonement as really as for the forgiveness of sins. And that the healing is for all who will meet the conditions, which are faith and obedience. Soon after I had a very bad spell and it seemed as though I could not live until morning. Then I prayed, O, Lord, I know to live is Christ and to

die is gain, but show me why I cannot be healed. The answer came immediately: Try yourself on the fruit of the Spirit. So I began and passed perfect love, joy, etc., but when I got to faith, the Comforter said: "If you had faith enough to be healed you would dare leave off the medicines."

Then I went to patience and I was shown that I was chafing and wishing to be away following my profession, then in temperance, I failed more yet. I sometimes overate, overworked, overstudied, etc.

So I promised the Lord that I would take the plain way and square up in temperance, would try to be more patient, but the struggle was to leave all the remedies. I thought now if God heals me this time and I am sick again, will I not go back to remedies? But God gave me the victory and I said: I will never take another dose of medicine whether I live or die. And that second the healing virtue went through me like a light shock of electricity and I made a wonderful recovery, yet I did not keep the victory so secure but what the enemy tried in every way he could to keep me in bondage. Yet I realised a loving Saviour through it all, helping me and teaching many a useful lesson.

Once I had acute inflammation of the throat and the devil suggested that to touch the white spots with a caustic or to use a gargle would be all right as I had promised only not to take medicine, but I saw the catch and refused. The next morning, when I went to swallow it hurt me so, I prayed, "O Lord, if you have taken my trouble into your hands, heal my throat now." And I knew my prayer was answered. I remember raising something from my throat and in a day or two after to my astonishment, not only was the acute trouble healed, but the chronic enlargement of the tonsils also. This last fall I was very poorly and could not get hold of the Lord for healing as in times past. I was all melted down before my dear Master and just waited to learn my lesson and to know His will concerning me. I searched my life over to see if there were more wrongs to make right. I promised to obey Him in all things, to go where He showed me to go, to do what He showed me to do. The evening of December 2, 1899, I did get hold of God for my healing and I earnestly prayed for the faith of God, that "moves mountains," and laughs at impossibilities and cries, It shall be done. And I asked to be made "every whit whole."

I was wonderfully blessed and shown to write to brother A. B. Simpson, to pray for me. Soon after that I threw up my hands and then I noticed that my arm was all right, then when I walked I knew that indeed my paralysis was healed.

O, hallelujah! The Anointed One has truly loosed and set this prisoner free. Hallelujah! Glory to the great I Am!

TESTIMONY.

I was healed last October of a severe case of insomnia and nervousness. Doubtless quite a few who will read this are acquainted with the circumstances and have had a share by prayer in my healing. Any such may now glorify God for the answer. October sixth I was anointed and accepted Jesus Christ as my Physician, and since then I have been able to sleep as calmly as a little child and my nerves have been conquered, whereas before they tortured me dreadfully and made me feel as though I was about to explode, and go all to pieces. Praise God for victory! It is so nice to be able to rest well at night, for then one is able to work during the day time. But the physical blessing is nothing compared to what it has meant to me spiritually. O, the heights and depths of love and joy that my soul has experienced since I took this new step of faith. "Bless the Lord, O my soul!" O, I wish my friends, especially those who have prayed me into this precious truth, to know and thank God for it. Of course I am now ready to go back to China if it is His will. Hallelujah!

Till He come,

Ralph DeWitt Smith.

227 So. Main St., Los Angeles, Cal.

"Behold, I make all things new." "It is done."

THE CHRISTIAN AND MISSIONARY ALLIANCE

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EDITORIAL

"Redeeming the time" (Eph. v. 16). This means the point of time, the nick of time, the only time, the precious time, the opportunity. Life is full of opportunities for getting and for doing good. They come once, and seldom come again and they are armed with penalties as well as promises. The Spirit-filled and Spirit-guided life will always be on time. Christ's life was marked by nothing else so much as this, that His life was perfectly fitted into the divine providences which met Him day by day. So God is meeting us with daily opportunities and if we walk closely with Him He will teach us how to make the most of them. The days in which we live are especially filled with great opportunity. It is a crisis age. Never were there such open doors for service and such possibilities of personal blessing and highest usefulness. May God help each one of us this week to walk "circumspectly, not as fools, but as wise, redeeming the time."

In one of the parties of New York street boys sent to the country last Summer by the Tribune Fresh Air Fund, was a little fellow who for the first time in his life was shown into a bedroom in the farmhouse where he was to be entertained, and told he was to sleep there. It was like another world to the little shoeblack who had always slept in the slums, lying at night in some dark hallway, or when the weather permitted, in the street. As he surveyed the soft bed with its white spread and pillows it seemed something far too high for him to think of enjoying himself and he felt sure there must be some mistake. However, for a brief moment or two he ventured to climb up and threw himself upon the spread and feel for once in his life he had lain upon a real bed. Then the old habit slowly crept over him, and fearing that the rightful owner would come in and find him there, he quietly slipped off, and curling himself up on the floor lay down and soon was fast asleep. In the early morning the farmer's wife came in to see that all was right, and she gave a great exclamation as she saw him curled up under the bed, and it was only by dint of much physical and mental persuasion that she was able to get him under the sheets and make him believe that it was really for him.

Alas, how many of God's children are like that poor little tramp sleeping under the bed, when they might be resting on the soft bosom of His love, and enjoying the "peace that passeth all understanding!" "Let us labor, therefore, to enter in-

to His rest, lest any man fail after the same example of unbelief."

Let us not forget or fail to get the full benefit of the messages that God is speaking to us at this time from the Epistle to the Hebrews. Let us enter into all that is meant by the life of faith, for the life of faith is just the life of God. The difference between faith and works is this that works represent the best that we can do, and faith represents the best that God can do. The difference between man's men and God's men is this: the earthly hero is known by what he achieves, the saint is known by what he receives. Faith is simply the organ by which we take from God and the unseen world the things which "eye hath not seen nor ear heard," nor earthly sense apprehended. It is really a sixth sense bringing us into contact with the world of the unseen and the eternal. "Lord increase our faith."

As will be seen from our field notes the terrible distress in India is not diminishing, but increasing, and the Indian government is overwhelmed with the situation. A population of more than forty millions is in actual danger of starvation and certain to continue so until the next harvest can be gathered.

Let us increase our efforts to relieve this terrible emergency. It is one of God's missionary opportunities, for the help dispensed by our missionaries to the bodies of the perishing heathen will open the door to their hearts for the entrance of the truth and the Saviour. Our dear brother and Field Superintendent, Rev. Mark Fuller, of Bombay, is taking a foremost part in the administration of famine relief and any funds sent to him will be well spent. Our Missionary Board is sending out considerable sums every month for this purpose and any funds sent us at this office or to the Treasurer or Financial Secretary of the Christian and Missionary Alliance will be duly forwarded and used for this purpose.

We have seldom heard a more touching rebuke to the selfishness of the human heart than the answer of a poor boy who had been converted to Christ and was telling of his new Friend and heavenly Father when an infidel looking at his ragged clothes and half-starved face harshly asked him, "How can God be your Father and the God you say He is and leave you in this wretched condition? Why doesn't He tell somebody to help you?" The little fellow burst into tears and looking up in the face of the skeptic said: "Perhaps He did tell somebody, and somebody forgets." It is not God's fault that the heathen are perishing, that the destitute are starving, that the slums are full of unpitied and unaided misery. God does tell somebody but somebody still forgets. Beloved, find this verse and underline it in your Bible: "If thou forbear to deliver them that are drawn to death and them that are ready to be slain, if thou sayest, Behold we knew it not, doth not He that pondereth the heart consider it, and He that keepeth thy soul, doth He not know it, and shall not He render to every man according to his works?"

A short series of Alliance Conventions is just closing in Ohio, including the cities of Columbus, Dayton, Findlay and Bowling Green. The writer had the privilege of meeting our beloved brethren at Columbus on Wednesday, February 28. Meetings were held in the First Presbyterian Church and were well attended. Rev. D. W. Myland, State Superintendent, was prevented from attending by illness, but Rev. O. M. Brown, of Cleveland, Messrs. Bowyer, Kerr, McKinney, Patterson and other Ohio workers were present, besides Mr. Le Lacheur and Mr. Simpson. An excellent missionary offering was taken up at the closing service. The work in Columbus is under the care of our dear brother, Mr. Patterson, and is enjoying the special blessing of God. The meetings in Ohio will be followed by a Convention in Berea, Ky., March 10-12, at which Rev. D.

W. Le Lacheur, Rev. A. E. Funk, Rev. W. W. Simpson, of Tibet, Mrs. L. Reeves, of South China, and others will be present. It is hoped that Mr. Myland may be able to attend.

An important series of Conventions in connection with the Christian and Missionary Alliance and under the special care of Rev. S. C. Todd, District Superintendent, will be held at the following places on the dates specified. Harriman, Tenn., March 14,

Conventions in the South. 15, 16; Greenville, Tenn., March 16, 17, 18; Marion, N. C., March 17, 18; Roanoke, Va., March 19-22; Asheboro, N. C., March 19, 20; Winston, N. C., March 20, 21; Greensboro, N. C., March 21-23; Laurens, S. C., March 23-25; Macon, Ga., March 25, 26; Birmingham, Ala., March 26, 27; Nashville, Tenn., March 27, 28; Union City, Tenn., March 30, 31, April 1; Chattanooga, Tenn., April 1-3; Atlanta, Ga., April 3, 4; Milledgeville, Ga., April 4-6; Columbia, S. C., April 6-8; Lumberton, N. C., April 7, 8; Durham, N. C. April 8-10; Richmond, Va., April 10-12; Norfolk, Va., April 12-15.

Mr. Le Lacheur, Field Superintendent, Mr. Simpson of Tibet; Mrs. Reeves of China; and Rev. Roy Coddington, of Africa, are expected at all these meetings. Rev. A. E. Funk will attend the first section from March 12 to the end of the month, and Rev. Dr. Wilson will follow and be present at the meetings in April. Mr. Simpson expects to attend and address the following meetings: Roanoke, March 22; Greensboro, N. C., March 23; Laurens, S. C., March 25; Macon, Ga., March 26; Birmingham, Ala., March 27; Nashville, Tenn., March 28.

The students of the Institute have just parted with deep regret with Dr. Houston, who has spent the past few months with us and endeared himself to the hearts of all who have come in contact with him by his beautiful Christian spirit, and his valuable teachings. A very helpful course of lectures has also been given by Rev. Kenneth MacKenzie, Jr., of Westport, Conn. At the present time Rev. C. H. Pidgeon, of Cannonsburg, Pa., is filling a special engagement at the Institute and giving a helpful course of instruction, and in turn will be followed by Rev. W. C. Stevens, of California, who is expected in a few days, and who will remain until the close of the Institute. These are in addition to the regular staff of teachers, including Rev. F. W. Farr, who has frequently lectured during the past few weeks to the delight of his old classes; Rev. Dr. Wilson, Rev. Dr. Oerter, Rev. A. E. Funk, Rev. Joseph Williams, Rev. George Pardington, Ph.D., and Rev. A. B. Simpson, who lectures twice every week when at home, besides frequently speaking on Sabbath evenings. The classes have been unusually large and the material of a high order all through the season.

One of the very brightest and best volumes published for a long time by the Christian Alliance Publishing Co., is Mr. Farr's new book under the title "Alliance

New Books Arrows," forming the last number in our Colportage Library. Arrows indeed they are, pungent and keenly pointed, but pointed with love and truth and bathed in the Holy Ghost. We are sure that our readers will be charmed with the book and we advise every one to send for a copy immediately, or better still subscribe for the series of the Alliance Colportage Library. The following are some of the chapters of "Alliance Arrows," The Reverse of Hebrews XI., The Shout of Faith, The Vigil of Love, The Lamb-Life of the Believer, The Conserving and Consuming Fire, Divine Injunctions, Divine Conjunctions, Babylon's Big Bazaar, etc.

Some of our readers will note, on the wrappers, some time during the last three weeks, a notice to this effect: "Your subscription expired ———." It will save the expense and trouble of needless correspondence on both sides if they will kindly take this hint, not as a summons but as a suggestion.

Our Mail Box

Q. Will you kindly give us your understanding of I. John iv. Especially the second verse? You will greatly help the writer and other brethren.

A. In the days of John there was prevalent a heresy exactly like Christian Science today, which denied the reality of the material world and the fact that Jesus Christ had actually come in the flesh and was a real human being. It is in reference to this that John writes the verses referred to. Christian Science demonstrates its unscriptural character by nothing else so much as this, that it directly denies that Jesus Christ is come in the flesh.

Q. What is the name of the twelfth apostle, taking the place of Paul, as named in the twelve foundations in Revelation xxi. 14? Some claim Mathias, others Paul.

A. Galatians i. 1, very distinctly answers this question, "Paul an apostle of Jesus Christ, neither of man nor by man but by Jesus Christ and God the Father who raised Him from the dead." Mathias seems to have been elected by man on a sudden impulse of Peter before the Holy Ghost came, and no notice is taken of him afterwards in the New Testament, while Paul called under the inspiration of the Holy Ghost again and again refers to his apostleship, and John tells us in Revelation that there are twelve and not thirteen.

Q. Would you consider a person filled with the Spirit who spent three-fourths of her time in reading literature that was not religious, and who said it was not possible to live a day without knowingly committing sins, nor get victory over besetting sins immediately, but might gradually? Would you consider such a person filled with the Spirit?

A. One may be engaged in secular literature or even in secular business if their duty so calls them and yet be filled with the Spirit all the time and doing these things as unto God, but one who is filled with the Spirit will not knowingly or wilfully commit sin or disobey God.

Q. There seems to be no happiness or rest or peace without perfect faith in the Bible, as God's Word, and yet the proof is not absolute that every clause and word is His Word, although the probability is strong, and the proof seems positive that the Book as a whole is divine.

Yet, when the question involves everything to an inquirer, how can he rest without absolute proof that any clause which contains what he needs is inspired?

One cannot throw himself wholly into Christ, and work with definite and clear logic and foundation, unless he knows.

Christ believed in every word in the Old Testament, even to the tense of the verb (I am the God of Abraham), and Paul in the number of a noun (In thy seed not seeds), provided we can prove the New Testament true in every word.

I have been a Christian for many years, and want to be settled with a thorough conviction, so that I can go forward to greater things.

I feel that all the New Testament ought to be true, and my spirit responds to most of it, yet there is a terrible question, do you know, are you absolutely sure, can God want us to believe where there is room for doubt at all, when in business life, we must carefully sift everything and constantly watch lest we be betrayed and cheated.

I have read the historical line of manuscripts and quotations, but it is not absolute proof of the words, though of course, it makes the Book morally certain of being true in the main.

I seem to be a captive to my reason, and cannot get away from it, and yet cannot meet it and satisfy it, while my spiritual nature wants to believe, but it seems blind and credulous to believe with any chance for doubt.

Have we authority to believe to what appeals to our feelings or nature of spirit?

What is the real ultimate foundation on which God expects us to rest everything? How does He want us to believe?

If you should be able to write an article that would help me out, as well as others, it would be like life from death.

I know of a number of young men, who are fine fellows, but cannot understand or prove things, their parents Christians, yet they are agnostics.

On what grounds can the Church demand them to yield? Year after year goes by, and are they to live and die and never know Christ?

A. Our brother is trying to have faith by the exercise of his own reason. What he needs to learn is to yield up his thoughts and his mind to Christ and take the mind and thoughts of Christ instead, and thus believe not by an effort of the will but by the direct operation of the Holy Spirit. Christ is as necessary for our believing as He is for our holiness, our justification, our love. Here it is literally true, "Without Me ye can do nothing." Take Christ for your faith, my brother, and He will sweetly save you from all your doubts and all your thoughts and give you the same implicit faith in His Word as you have just told us He Himself had in the Word of God. As to the young men you refer to we never can bring people to faith by mere reasoning. There must be a spiritual operation and a new heart, for "Except a man be born again he cannot see the kingdom of God."

INTERNATIONAL SUNDAY SCHOOL LESSON

REV. GEORGE P. PARDINGTON, PhD.

MARCH 25, 1900.

REVIEW FOR THE FIRST QUARTER.

Golden Text-- "The Son of man came not to be ministered unto but to minister" (Mark x. 45).

REVIEW IN GENERAL.

1. Preparation for Jesus' ministry.
We may trace this along three lines.
(a) Prophetic. We have seen how the prophecies of the Old Testament point to Jesus.
(b) Political. We have seen also how the world-wide extension of the Roman Empire prepared the way in the providence of God for the coming of the Messiah.
(c) Religious. Finally, we have seen how the decay of morals in the Roman Empire, the longing of philosophers and poets for purer religion and the general expectancy among all classes of a coming better era, all combined to open the hearts of the people for the message of Christianity. Again the preaching of John the Baptist may be included in the religious preparation for the ministry of Christ.
2. Character of Jesus' ministry.
Confining ourselves to the first quarter we may characterise its lessons as marking a period of beginnings. It might be called the time of *First Things*.
3. The time of Christ's ministry.
Reckoning from the baptism of Jesus the lessons of the quarter cover a period of about twenty months, or until the late summer of A. D. 28.
4. Extent of Jesus' ministry.
Jesus had now opened His ministry in the three great provinces of Palestine.
5. Finally the lessons of the quarter have given us seven pictures of Jesus. In succession we have seen Him as the Babe of Bethlehem, the obedient Boy at Nazareth, the tactful Teacher, the anointed Preacher, the mighty Healer, the divine Saviour, and the gracious Guest.

REVIEW BY LESSONS.

1. The Birth of Jesus (Luke ii. 1-16).
(a) Golden Text: "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. i. 21).
(b) Synopsis. By a decree of the Roman Empire and in fulfillment of prophecy, Joseph and Mary go to their native city, Bethlehem, where Jesus is born. His birth is announced to Judean shepherds by angels, who bring the glad tidings of salvation. The shepherds go to Bethlehem where they find Jesus and thus become the first heralds of the cross.
(c) Practical. History is but the fulfillment of prophecy. Jesus is both human and divine, and thus the Saviour of men. Two worlds, heaven and earth were concerned in Jesus' birth.
2. The Child Jesus visits Jerusalem (Luke ii. 41-52).
(a) Golden Text: "And Jesus increased in wisdom and in stature and in favor with God and man."
(b) Synopsis. At the age of twelve, Jesus according to the law goes with His parents to Jerusalem to attend the passover. He stays behind after His parents leave the Holy City and three days later is found in the temple disputing with the doctors of the law. When questioned as to His action He expresses surprise that His parents should not understand that He must be about His Father's business. He returns home with His parents and is subject to them, increasing in wisdom and in favor with God and man.
(c) Practical. Jesus was careful to keep the law of God—a lesson for us. To Him the house of God was the place of greatest interest. Jesus obeyed His parents. Jesus grew like an ordinary boy, mentally and physically.

3. The preaching of John the Baptist (Luke iii. 1-17.)

a. Golden Text. "Prepare ye the way of the Lord" (Luke iii. 4).

b. Synopsis. Shortly before the advent of Christ, John the Baptist appeared in the wilderness in accordance with the prophecy. His ministry was a preparation for that of Christ. He preached the doctrine of repentance and administered baptism by water. To the various classes among his hearers he gave appropriate advice. He gave a testimony to the character and ministry of Jesus who should baptize with the Holy Ghost.

c. Practical. Preparation is necessary to receive the Gospel. Repentance means literally a change of mind, but is about equivalent in use to conversion. The gospel requires a radical change in character and conduct.

4. The Baptism and Temptation of Jesus (Matt. iii. 13, iv. 11).

a. Golden Text. "This is My beloved Son in whom I am well pleased" (Matt. iii. 17).

b. Synopsis. The baptism of Jesus was necessary in order to fulfil all righteousness. It was accompanied by the descent of the Holy Spirit and by the approving voice of the Father.

The temptation of Jesus had for its purpose His own personal test as the Son of Adam, His standing where Adam fell, and His fitting as a High Priest. In form the temptation was three-fold, physical, intellectual and spiritual. Jesus conquered by using as His weapon of defense the Word of God.

c. Practical. Christ's submission to Baptism is an example to us. Christians often pass from a great blessing to a severe testing. Satan tempts believers today just as He tempted Christ. We too may stand every test in simple dependence on the Word of God and the Spirit of God.

5. The First Disciples of Jesus (John i. 35-40).

(a) Golden Text: "They followed Jesus" (John i. 37).

(b) Synopsis. The first five disciples of Jesus were called in many ways. John and Andrew by the testimony of the Baptist, Peter by the witnessing of Andrew, Philip by the direct call of Jesus, and Nathaniel by the zeal of Philip.

(c) Practical. The dove is the symbol of the Holy Ghost, the Lamb of Christ. It is better for disciples to follow Christ than human teachers. Souls are won today in many ways. Some by the direct call of Jesus and others by the testimony and faithfulness of believers.

6. Jesus and Nicodemus (John iii. 1-18).

(a) Golden Text: "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life" (John iii. 16).

(b) Synopsis. The lesson is an exposition of the work of the Father, the Son and the Holy Spirit. We have the necessity, the nature and the mystery of the New Birth by the Spirit. We have also the divine message, the divine character and the divine work of the Son. Finally, in the Golden Text, we have a picture of the love of God.

(c) Practical. Human knowledge stands in the way of spiritual wisdom. The new birth is a necessity. There is a divine *must* about it. God's love takes in the whole world, but only those who accept Christ will be saved.

7. Jesus at Jacob's well (John iv. 5-26).

(a) Golden Text: "God is a Spirit and they that worship Him must worship Him in spirit and in truth" (John iv. 24).

(b) Synopsis. This is a lesson in soul winning. While resting by Jacob's well Jesus won a Samaritan woman to Himself. He opens the conversation by asking a simple request. Then, by slow degrees He arouses the interest of the woman, excites her spiritual hunger, produces

deep conviction for sin, awakens faith for salvation, and finally reveals Himself to her as the Messiah.

(c) Practical. Tact is needed in soul-winning. Confidence is often won by a simple request. A mistake is often made in forcing salvation too quickly upon a sinner. It is ours to deliver the message, but the Spirit's office to produce conviction.

8. Jesus rejected at Nazareth (Luke iv. 16-30).

(a) Golden Text: "He came unto His own and His own received Him not" (John i. 11).

(b) Synopsis. Jesus' sermon at Nazareth consisted of exposition and application founded on the Old Testament. The expository part of His sermon met with gracious acceptance, but the application led to His violent rejection.

(c) Practical. Christians who want to follow Christ's example should go to church regularly. Jesus honored the Old Testament and gave it divine authority. The Holy Spirit qualifies Christians for acceptable service. The Gospel is a message of forgiveness, joy, strength, grace, deliverance and final triumph. Sermons should consist of exposition and application. The application should be personal and pointed.

9. Jesus' Healing in Capernaum (Mark i. 21-34).

(a) Golden Text: "And He healed many that were sick" (Mark i. 34).

(b) Synopsis. In Capernaum, His own city, Jesus rebuked on the Sabbath day in the synagogue an unclean spirit. Later on the same day He restores the mother of Peter's wife. At even time He healed the multitude. We learn from Matthew that this was on the ground of His atonement. Physical healing is in the promise of the Father, the redemption of the Son and the quickening life of the Spirit.

(c) Practical. During His ministry Christ exercised His power over nature, disease, death and Satan. Jesus is just the same today. In response to true faith He will still exercise His power in behalf of the sufferer.

When Christ heals us He expects us to minister unto Him. The Gospel includes the body as well as the soul.

10. The paralytic healed (Mark ii. 1-12).

(a) Golden Text: "The Son of man hath power on earth to forgive sins" (Mark ii. 10).

(b) The scope of Christ's ministry was three-fold, viz., preaching the Gospel, instructing the intellect, and healing the body. The relation between sin and sickness is the relation between cause and effect. The power to forgive sin is a proof of Christ's divinity. The healing of disease is a proof of His power to forgive sin. God saves and heals because of personal faith and also because of the faith of others.

(c) Practical. The Gospel makes provision for every need, spiritual, intellectual, moral, physical, etc. Where sin abounds, grace even more abounds. The divinity of Christ is a cardinal truth of Christianity. Jesus still has power both to forgive sin and heal disease. He will meet and reward true faith. Personal faith is necessary where one is able to exercise it. United faith and works will often avail where personal faith fails.

11. Jesus at Matthew's house (Mark ii. 13-22).

(a) Golden Text: "He said unto him, Follow Me" (Luke v. 27).

(b) Synopsis. Jesus again teaches the multitude by the Sea of Galilee He calls His sixth disciple Matthew, or Levi, from the custom house. Later Matthew gives a great feast in honor of his new Master. At this feast some Pharisees who were present as spectators criticised Jesus for eating with publicans and sinners. The Lord denounces their hypocrisy. In defense of His disciples who were criticised by the Pharisees for not fasting, Jesus utters the parable of the new wine and the old wine skins.

(c) Practical. Jesus was never too weary or too busy to satisfy the needs of the people who came to Him. Now, on His Father's throne He ever liveth to make intercession for us. When Jesus calls us to be His disciples He expects us to forsake all and follow Him. Jesus came to save sinners. There is no salvation for a self-righteous man until he gives up his self-righteousness. The new wine of spiritual life must have a regenerated heart to retain and express it.



OUR CHILDREN'S BIBLE SCHOOL

CONDUCTED BY REV. HENRY WILSON D.D.



After another trip, I am home again to find such a bundle of letters from you in answer to the Bible questions. What an interest the little ones are taking in our page, and I hear of "big ones" too, great, grown men and women, who look up the answers and seem to enjoy it quite as much as the children.

Then such nice letters I get from the mothers of some of our children, telling me how hard their little ones work to find the answers. Some of them too hard, I fear, from what one mother says, whose little girl insists upon answering all the questions, no matter how many. Now let me say, dear scholars, that I know how busy you all are with your regular day school lessons, not to speak of your Sunday school studies, besides all you have to do at home before and after school hours.

But I should be so sorry if this page of ours, so full of real pleasure now, should ever become a page of pain to any child, and so I want you to understand that you are perfectly free to answer just as many or as few of the questions as you have time for. Never let it be a burden to your or to your father or

mother. But just a sweet little bit of Bible recreation once a week. And even when you cannot send me any answers, I shall understand that you are too busy, or are looking them up in the Bible at home or praying for us all even when you are too busy for that.

New names and new photos are coming in every week, and as fast as the printer can arrange the groups you will see them week by week, and the new names will appear soon. Here are just a few and more are coming:

Laurence Bushell and Dorothy Bushell, Westmount, Montreal, Canada.

Grace Emerson and Bernice Emerson, Columbus, Penn.

About twenty are coming from one city in Pennsylvania, and bye and bye I hope our school will have members in every place where Alliance meetings are held.

About the photos, one little girl from far-away Canada, writes:

"I would like very much to send you my picture, but I only got one dollar this year; mamma asked me which I would prefer—to get my picture with it or send

it to the missionaries. I wanted to get my picture, but when I thought of the poor heathen children, starving with famine, I said I would send it. I want them to know about Jesus, and I think it pleased Him. I hope I shall be able some time to have my picture for you."

And here is a specimen of the answers given to the questions in the "Railway Talk" of January 27. It comes from a little girl all the way from Pasadena, Cal.:

"The little girl who never saw a loco-

rowing.' And He said unto them, 'How is it that ye sought Me? Wist ye not that I must be about My Father's business?' (Luke ii. 48, 49). And in the fifty-first Psalm it says that His mother kept all these sayings to herself.

"Red Signal: Proverbs iv. 14, 'Enter not into the path of the wicked, and go not in the way of evil men.' Proverbs vi. 10: 'My son, if sinners entice thee, consent thou not.'

"Green signal: Ephesians v. 15, 'See then that ye walk circumspectly not as fools, but as wise.' Luke xii. 15, 'Beware of covetousness.' II. Peter iii. 17, 'Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.'

"White Signal: Psalm v. 8, 'Lead me, O Lord, in the righteousness, because of mine enemies; make my ways straight before Thy face.' Exodus xiv. 14, 'The Lord shall fight for you, and ye shall hold your peace.' John xiv. 6, 'Jesus saith unto him, I am the way, the truth and the life.'

"I have marked all these signals in my Bible. I hope you will pray for me that I will remember the verses."

Now there is only space left for a few more questions on the "First Things."

1. What was the first Scriptural song?

2. What was the first city taken in Canaan?

3. Where was the first lion killed as recorded in the Bible?

4. The first fast?

5. The first time "God Save the King" is found?

6. The first ferry-boat?

7. The first person that was raised from death?

Here are seven Bible questions to look up. Some easy, others not quite so. Do what you can.

Our next talk will be on "the Word of God for our hands."

Your loving "B. B. B."

HENRY WILSON.

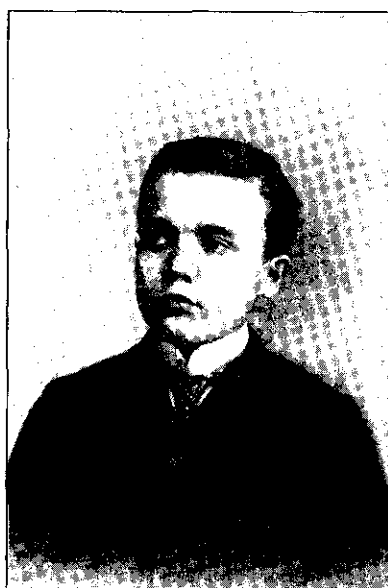


HAMILTON AND RORT. MCALLISTER
motive train was Miriam, the sister of Moses. The boat he was sailing in was made of bulrushes and filled in with pitch. He was found when Pharaoh's daughter came down to bathe. She sent one of her servants to get him.

"The little boy supposed to have been lost was Jesus. His parents, who were Joseph and Mary, had been with Him to the feast, and thinking that He was in the crowd somewhere they did not feel worried, but when it came towards evening and He did not come, they were afraid He was lost, and they went seeking Him among the crowd, but when they did not find Him they went back to Jerusalem, and after three days found Him in the Temple among the priests. He was asking and answering questions. But when His mother saw Him, she said, 'Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sor-



HENRY WILSON, B.B.B.



ALBERT DILWORTH.

By cool Siloam's shady rill
How fair the lily grows.
How sweet the breath beneath the hill
Of Sharon's dewy rose.
Lo, thus the child whose early feet
The path of Christ have trod.
Whose secret soul by influence sweet,
Is upward turned to God.



Christian Work and Workers



CONVENTION AT LANCASTER.

The Lancaster friends of the Christian and Missionary Alliance enjoyed a feast of good things from the Lord on February 7-9.

The Convention was held in the German Reformed Church, corner of Orange and Mulberry Streets. The meetings were well attended and were addressed by a corps of noble workers.

For the past two or three weeks much prayer had been offered for the coming Convention and God graciously answered the cries of His people. The first meeting was conducted by Rev. A. P. McGough, of Philadelphia, on Wednesday evening. A special prayer service was engaged in after which Rev. J. H. VonNeida, of Reading, Pa., gave a message from Hebrews xiii. 8: "Jesus Christ the same yesterday and today and forever." He spoke of the present tendency to eliminate from the Gospel of Christ all that is supernatural and clearly showed from the Word of God that Christ has lost none of His supernatural power in these days; that He has the same power to cast out evil spirits, to heal the sick and to transform lives as when upon the earth; that Christ has not changed, but the people of today hinder Him by their unbelief, as did the people of Nazareth when He could not do the mighty works He did in other places, because of the unbelief of the people.

On Thursday a.m., a prayer and testimony service was held, followed by a Bible reading on "Ye are complete in Him," by A. P. McGough, of Phila. He said in part: "In the fall the whole man was brought into a state of sin; in the atonement God provided for the restoration of all that was lost in Adam, in the fullness of Jesus, and 'ye are complete in Him.' After we are born again God's plan is 'Christ in you.' The union of the life of a person with our life brings unto us the Christ of whom it is written, 'For it pleased the Father that in Him should all fulness dwell.' The life of the resurrected body of Christ with its boundless life is to be appropriated by faith for the needs of our bodies, as the Spirit of Jesus is to be received by faith, and to dwell in us. So His mind is for us; His wisdom for us, and thus we die 'complete in Him,' because God has provided in Jesus the supply for every need of our being."

This address was followed by a message from Rev. Mr. Von Neida on being "Driven by the Spirit" (the German translation of Romans viii. 14).

The afternoon session was opened by a prayer and praise service. This was followed by a Bible reading by Mrs. C. H. Reeves, of South China. She spoke on the "Outflowing Life of the Holy Ghost," taking her text from John vii. 38-39: "Not only being blessed ourselves but being a blessing to others."

Rev. F. H. Senft, who had just arrived from Philadelphia, then introduced Rev. A. E. Funk of New York, who spoke on the work of the Holy Spirit.

The evening session opened at 7.30 with a praise service. Rev. F. H. Senft spoke on I. Jno. iv. 17: "Because as He is so are we in this world." He showed clearly from God's Word that a holy life and a life of victory had been provided for us in Jesus.

Rev. A. E. Funk gave a few introductory remarks on the conditions of the mission field, of which he is superintendent. He referred to South China and remarked that six of the missionaries there were from Lancaster County.

Mrs. Reeves gave a most inspiring message on the 23rd Psalm, dwelling specially on the different names of Jehovah. She gave many interesting incidents of how God had provided for them and healed and protected them in times of sickness and danger, in China. She proved conclusively that He is now and forever Jehovah Rophi (the Lord that healeth thee), and Jehovah Jireh (the Lord will provide).

The prayer and praise service on Friday morning was conducted by Dr. J. K. Smith of Harrisburg, Pa. He spoke briefly on the condition of answered prayer (abiding in Jesus). The morning service was devoted to Bible

readings and testimonies on divine healing. Rev. Von Neida is speaking from Acts v. 20, said the healing of Jesus was not Faith Cure, but the very resurrection life of Christ Himself. He said: "We should speak 'all the words of this life.'" He also said he had been in the ministry for twenty years and for more than fifteen years preached only the pardon of sin and escape from punishment, but God had shown him now the fullness of Jesus, "for the life we now live in the flesh," is a life over sin and a life of victory over disease and sickness, by faith in Jesus.

A. P. McGough followed with our part of divine healing—righteousness—with God, divine healing means divine living.

Rev. F. H. Senft spoke on divine healing in the Word of God. If I did not have a "Thus saith the Lord," I would not dare pray for the body. But God's Word is clear, convincing and comprehensive on this point as upon all the needs of man. Sickness and death follow sin (Genesis ii. 17) and the remedy is given in Gen. iii. 15. The children of Israel were led forth out of Egypt, and "not one feeble person among them" (Ps. cv. 37). Thus the provision and the promise followed in Exodus xv. 26: "I am the Lord that healeth thee." All through the Old Testament God alone was the Healer of His people. In the New Testament Jesus came to express the Father's will, and His threefold mission was to teach, preach and heal. Healing is in the atonement. "Himself took our infirmities and bare our sicknesses" (Matt. viii. 17). Even if it were not so stated every answered prayer is based upon the atonement for we pray in the name of Jesus. It is the measure of the spiritual life; "I loved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth."

The afternoon session opened at two o'clock with a praise and testimony service led by Rev. A. P. McGough. Mrs. C. H. Reeves sang: "He's the One" and gave an additional testimony and message of this "blessed One," who has so sustained and upheld her in the times of testing. After bidding farewell to some of the friends she left for Philadelphia.

Rev. F. H. Senft followed with a short plea for the mission field and said he hoped some of the young people of Lancaster would join the faithful band who had already gone out from the county.

Rev. A. E. Funk gave a message on Daniel ii. and other prophecies concerning our Lord's return. He said the present condition of the world shows the near approach of Him whose right it is to reign.

The closing service was opened at 7.30 p.m., with songs of praise followed by a short prayer service for the work among the heathen. Mr. Funk then gave an address on the needs of the mission fields he had visited during the past year. After his address an offering for missions was received. After the benediction the friends went out from the Convention to live a full Gospel among the people.

Inquiry meetings were held after most of the services in which many received the Holy Spirit. Some were anointed for healing and others found the Lord as their Saviour.

We praise the Lord for what He has done, but are praying for and expecting larger things yet from Him for this place. "There is yet much land to be possessed" Brethren, pray for us. Noah H. Hess.

NEW CASTLE PA.

The work in the Alliance Hall, 40 South Mercer Street, is in a fairly prosperous condition.

Meetings well attended and the people growing spiritually. Some of the testimonies which are given in the Sunday afternoon meetings are grand. We have had from twenty-five to thirty converts here and some of them have taken advance steps, from twelve to fifteen souls being blessedly sanctified, not all of these being new converts however.

Our fellowship meetings are seasons of power and spiritual blessings, the presence of the Holy Spirit being so manifest that many are moved to tears and notes of praise.

No one who was present will ever forget the watchnight service and as we knelt in prayer while the bells were tolling out the knell of the dying year one of our brethren with hands uplifted and streaming eyes, started, "I will say Yes to Jesus."

And as we sang the last verse:

"I will say yes to Jesus,
What ere His hand may bring,
And though the clouds hang o'er my pathway,
My trusting heart will sing,
'I will follow where'er He leadeth,'
My Shepherd knows the way.
And while I live I'll answer Yes,
Whatever He may say."

Heaven came down near our souls to greet, and glory crowned the mercy seat.

The work at Pinetown instead of being a cottage prayer meeting, moving from house to house, has been located in a two-roomed building on Cottage St.

The Sabbath school, with Brother Maitland as Superintendent, will average forty in attendance, and the class meeting which follows the evening Gospel meeting at 7.30, and the Wednesday meeting, will average about the same.

Miss McAuley from Pittsburg, spent a few days here and was followed by Miss Ada Grubbs. Their efforts along with special meetings, under Brother Maitland, were blessed by God to the salvation of about twenty-five souls, and the work is still going on. Our work at the new tin mill is part of the work which needs much prayer.

The Sabbath at Alliance Hall, with Brother Harvey as Superintendent, is doing good work among the children. There is an average attendance of fifty. The Tuesday night service is well attended by the children. But God encouraged our hearts by giving us our first convert last Tuesday night as well as a promise from II. Chron. xv. 7: "Be strong and let not your hands be weak for your work shall be rewarded." Glory!

There is a growing interest in missions and our pledge has been partly covered already. Our all-day meeting on January 12 was a season of great refreshing from the presence of the Lord. Brother Whiteside and Brother McKinney were with us.

The afternoon service was especially blessed. Eight dear ones taking Jesus for their Healer. And one young lady laying herself body, soul and spirit on Gods altar for service.

Sometimes the pressure and testing have been severe, but God is able. Hallelujah!

God has been wonderfully with us in healing power. Several remarkable cases have been presented. The needs of the work here are great, there being portions of our city with over a thousand population which have no religious services of any kind.

Join with us in asking God to pour out money and workers to develop these fields.

Pray much for us at Newcastle. Yours to make Jesus King,

E. J. Richards, Supt.

CONVENTIONS IN THE SOUTH.

Harriman, Tenn., March 14, 15, 16; Greenville, Tenn., March 16, 17, 18; Marion, N. C., March 17, 18; Roanoke, Va., March 19-22, Rev. A. B. Simpson, 21, 22; Asheboro, N. C., March 19, 20; Winston, N. C., March 20, 21; Greensboro, N. C., March 21-23, Rev. A. B. Simpson, 23; Laurens, S. C., March 23-25, Rev. A. B. Simpson, 24, 25; Macon, Georgia, March 25, 26, Rev. A. B. Simpson, 26; Birmingham, Alabama, March 26, 27, Rev. A. B. Simpson, 27; Nashville, Tenn., March 27, 28, Rev. A. B. Simpson, 28; Union City, Tenn., March 30, 31, April 1; Chattanooga, Tenn., April 1-3; Atlanta, Ga., April 3-4; Milledgeville, Ga., April 4-6; Columbia, S. C., April 6-8; Lumberton, N. C., April 7, 8; Durham, N. C., April 8-10; Richmond Va., April 10-12; Norfolk, Va., April 12-15.

The Convention of the New York workers is meeting this week at Utica, New York.



YOUNG PEOPLE

OUR YOUNG PEOPLE AT THE GOSPEL MISSION.

On the fourteenth of February, 1899, a mission called the "Gospel Mission," was opened at 587 Third avenue, by Miss I. J. Freeland, founder and superintendent, who for many years had devoted her life to working among men held captive by the chains of strong drink and was led by God to open a mission where the Gospel might be preached every evening and Christ uplifted as the Saviour from all sin and a place where men who accepted the Saviour might find temporary employment, if needed, and be helped to lead a Christian life.

God blessed her efforts and set His seal upon the work.

From the first week until the present time the Lord opened the way for a number of our young people to have charge of the meeting one evening each week and we praise God for this privilege.

On the first of May the mission was moved to larger and more cheerful quarters at 805 Third avenue. Open air meetings were held for half an hour before the regular meetings and the Gospel preached to many who would not otherwise have heard the glad tidings.

Souls have been saved, wanderers brought back to the fold and Christians strengthened in the faith.

One day a man came into the mission and said he wanted to sign the pledge but instead he was pointed to Christ as the One that he needed, and he gave himself to Him and for eight months has stood firm, growing in grace, and we rejoice to hear that he is going to the Moody Bible Institute at Chicago, to prepare for Christian work.

A few weeks ago after one of our members had sung that sweet invitation hymn, "While Jesus whispers to you, Come sinner, come," a man in the audience said he had heard Mr. P. sing that hymn about a year ago in Bellevue Hospital while he was a patient there and that at that time he was following Christ but had wandered away from Him, but desired to come back, God having spoken to his heart by that message in song.

On the fifth day of February, the Superintendent, Miss Freeland, fell asleep in Jesus, after a few weeks illness.

At the Memorial Service, held recently, many persons testified that her life had been a blessing and a help to them, and a number witnessed by rising, that they had been led to Christ by her, so while she rests from her labors her works do follow her.

MONTHLY MEETING.

The regular monthly business meeting was held in the College Chapel, Monday evening, February 12. Much time was spent in prayer for guidance and wisdom in selecting committees, making appointments, etc., and the presence of the Spirit was manifest in all the details of the entire meeting. The deepest need of the work, is we believe, a closer banding and much united prayer. Our business meetings are thus very important to effect this union of prayer.

The reports of the various committees were very encouraging, especially those of the Dock Work and Mission Services. We praise God for souls saved. The business meetings are looked forward to with much prayer and interest.

WORK IN THE TOMBS.

One of our members for some months past has been taking an active part in the Boys' Work in the Tombs, New York City. A meeting is held every Saturday afternoon between two and three o'clock. The Gospel singing is especially an attractive feature. After prayer a portion of the Word is read and explained very simple, for the audience is young, ranging in ages from fourteen to nineteen years.

They represent all the nationalities common to our city, but nearly all speak and understand English. They are awaiting trial and sentence. With some this is their first offence and it is indeed a sad spectacle to see these youths, many from good homes, mingling with those who have never known any home, but the streets, and who are old in vice and crime if not in years. We find many know nothing of God's Word, indeed so ignorant of it that they do not even know its two divisions of Old and New Testament, and such passages as Psalm xxiii. are entirely unfamiliar to them. In response to this question one day: "How many of you have ever attended Sunday school, eight hands went up among twenty-four boys.

Where it is found that a boy is in earnest to do right and is in for his first offence every possible influence is exercised to have him released, and thus save him from further shame and humiliation. Many have given their hearts to the Lord and are truly converted.

A verse is left with the boys at the close of the meeting containing some simple truth the leader has earnestly endeavored to impress upon their young hearts. This is committed to memory and repeated at the next meeting. The audience changes of course, often. "One sower, another reapeth, but God giveth the increase." Pray for the chaplain and workers in their seed sowing and reaping.

INCIDENTS.

The story of Ruth and her faithfulness to her mother-in-law, and her gleanings after the reapers is an illustration of the Young People's Alliance workers, gleanings in their endeavor to serve their Master. The Lord has His Pauls and Silases reaping His harvests in abundance, but there are stray souls which they miss and which fall out and remain in the field, and a few of these it is our blessed privilege to gather into our Father's storehouse.

A great amount gathered into a farmer's storehouse goes out of the back door as chaff and straw. And so it is with all harvests, but God understands the hearts and motives and finds some precious true souls as well as the false.

A short time ago a man was brought to Bellevue Hospital who had once a pleasant home, a godly father and a loving mother and in his younger days he attended the house of the Lord, but after his parents had gone he gradually began to be slack in his attendance at the house of worship, and like many other cases the evil one began to entwine his cords around him until the old Scriptural proverb came true: "The way of the transgressor is hard," and the Lord permitted him to be brought within hearing of the old hymns he had heard years before, which brought conviction to his soul. He returned to the Lord and we believe there was cause for rejoicing in heaven.

The following incident occurred recently. We are not allowed to distribute any literature bearing upon Divine Healing, but this does not bar the Lord's working. A young man in one of the wards has been suffering for several years in his body, the result of sin. He is haggard and yellow, with a thin skin drawn over protruding bones, showing clearly the marks of great suffering. He was suffering keenly one afternoon and during the singing one of our number was led to go to his side, endeavoring to point him to Christ and promising to pray for him. During the balance of the service we were heavily burdened with this case and kept holding him up to God. The next Sunday we went again and found the young man very much better, the pain having left him that Sunday evening while we were praying for him, and he told us he believed the relief came as an answer to our prayer. We pointed him to the Lamb of God and trust he accepted the atoning blood for the remission of his sins.

HOSPITAL WORK.

On one of our visits to the hospital we talked with a patient, an American Indian, by profession a stage performer. He seemed to drink in every word of truth spoken to him and we never have had the privilege of speaking to a heart more anxious to learn and understand the Bible truths. He was deeply under the conviction of the Spirit. We left him a Testament which he promised eagerly to read. He left the hospital during the week, but we are praying earnestly for his conversion. A friend who was visiting him at the time paid the strictest attention to our words even asking us to mark some special verses in the Testament. It is frequently the case that when friends are visiting very little heed is given to the service beyond an expression of contempt or a burst of laughter, it is a rare thing to find both patient and visitor hungry for God's Word.

OUR SMALLEST ACTS ARE SEEN.

It is so comforting and encouraging to know that our God sees every little effort that his weakest child makes in His name. Perhaps you have read the story of how Mr. Jacques Lafitte came to Paris in 1778, the extent of his ambition was to find a situation in a banking house; and to obtain this object he called on Mr. Perregan, the rich Swiss banker to whom he had a letter of recommendation. Being introduced into the presence of the banker, he modestly stated the object of his visit. "It is impossible for me to admit you into my establishment, at least for the present," replied the banker; "all my offices have their full complement. If I require any one at a future time, I will see what can be done; but in the meantime I advise you to seek elsewhere, for I do not expect to have a vacancy for some time." With a disappointed heart the young aspirant for employment left the office; and while, with a downcast look he traversed the courtyard, he stopped to pick up a pin which lay in his path, and which he carefully stuck in the lapel of his coat. Little did he think that this trivial action was to have so important an influence on his future destiny. From the windows of his cabinet the banker had observed the action. He was a keen observer of human nature who estimated the value of circumstances apparently trifling in themselves and which would pass unnoticed by the majority. In this simple action he saw the revelation of a character, a love of order, economy, a pledge of qualities, which should be possessed by a financier.

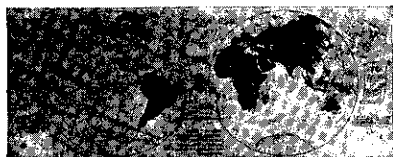
In the evening of the same day Mr. Lafitte received a note from the banker offering a place in his establishment at once. He proved worthy of the trust—rose from simple clerk to cashier, then partner, then head of the first banking house in Paris, and eventually the president of the council of ministers, the highest point to which a citizen can aspire.

So, dear young friends, if such small acts as the above bring so great a reward, under human observation, what may we not expect from our heavenly Father under whose eye the gift of a cup of cold water is not lost but has its reward; and what great losses when opportunities for service, be they ever so trifling, are neglected or refused!

If a person were so foolish as to throw away a valuable piece of money into a pit or in the sea, he would not literally throw away anything but the metal; but virtually he would throw away whatever best thing it would have purchased, as bread, clothing, refreshments, instructive books, etc. Even so a person wasting time throws away, not the time itself only, but the opportunities and the privileges which that time represents, and so we say again dear young people of the Alliance, let us live up to the opportunities and privileges that come to us from day to day, "Redeeming the time for the days are evil."

Nothing to do? There are lambs to feed,
The precious hope of the Church's need.
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

FIELD



NOTES

The India Famine.

MR. FULLER writes in the last issue of the *Bombay Guardian* the following appeal:

A careful reading of the last Government Report will show how appalling is the distress at the present and how almost overwhelming is the outlook of the next six months; and, reading between the lines, it becomes evident that Government alone is wholly unable to bear the awful burden of labor and expense which is involved in any adequate relief measures. Forty millions of people in the distressed famine area! Twenty-one millions more in areas where some relief has already begun or must begin before the rains! These tremendous numbers represent men and women and children whom God loves and for whom Christ died. We believe that God is judging the awful idolatry of the Hindus; the denial of the divinity of Christ on the part of the Mohammedans; the unholy opium and liquor traffic, and the secret re-introduction of the abominable C. D. Acts under disguised names and forms on the part of the British Government; and sin in all forms and among all classes and individuals. Yet we believe that it is a time for Christians in all countries to minister in the name of Christ to the perishing.

Government has felt compelled to reduce the wages on famine relief work to one anna (two cents) per day for a man, and three fourths of an anna for a woman, and that with Indian corn at three rupees and four annas for a maund (82 lbs.) or say seventy cents per bushel. It will readily be seen that there is urgent need of the largest possible amount of private charity, so that grain may be sold at a large discount to those who are compelled to work at such wages, otherwise they will waste away until when the rains come they will not be fit to work in their fields. It seems as if the time has come for the important ship loads of American corn to be sold at fifty cents per bushel. If it cannot be landed in Bombay from America for that price (and perhaps if ships come around the Cape to avoid canal dues it could be), then the Christians of America and England could for Christ's sake make up the loss and send money here to be used in the distribution of it, the freight up country, rent of shops for sale, and other necessary expenses. The large importation of rice from Burmah has done much to bring down the prices since November 1, but the Burmah rice will be soon finished and prices again go up unless large quantities of American or European corn are imported not for profit of trade but for sale at actual cost or even at a considerable loss.

We wish that every church would start a famine fund and send what they can collect each month to their respective missions on the field, or their Mission Boards at home.

Systematic, faithful giving monthly by month, even of small amounts,

will accomplish much. "He that giveth to the poor lendeth to the Lord," a good place to lend money at highest rate of interest.

End of Kabele Rule.

The *New York Observer* says news from Central Africa filters slowly, but it is known that in 1893 Kabele left the country to the northeast of Lake Tchad, and pushed south through Wadai and Baghirmi to Bornu, at the south of the Lake, setting up his capital at Dikwa, and from thence extending his sovereignty. How far his authority was recognised is not definitely known, but it appears certain that he was the dominant power in the basin of Lake Tchad, that he controlled armies varying from ten to thirty thousand men, and that in 1896 he thought himself so strong that he set out to conquer Kano, at the risk of collision with the British Niger Company. As, like Samory, he was a slave-trader and robber sovereign, and had established himself on the path from the French Congo to Lake Tchad it was inevitable that he should come into conflict with France, and as inevitable that he should in the end be defeated. In a battle at Kouna, in which half the small French expedition attacking him was killed or wounded, the forces of Rabeh, numbering twelve thousand, were routed with heavy slaughter, Rabeh himself being wounded and forced to flee, almost alone, before the fight was ended. With this overthrow the last great negro sovereignty disappears. Unless a military leader and following should arise among the drilled Soudanese, it is probable that Europe will be opposed by no other.

In the Congo Free State.

The *Missionary* contains letters from Presbyterian missionaries on the Congo, describing the reign of terror in which the natives are kept by the native soldiers of the Free State. Writing of a visit paid by Mr. Sheppard to some villages, Mr. Hawkins says: "Suffice it to say, all we had heard was but the half of the awful massacre that was and is going on. They claimed to have killed some eighty or ninety persons in all; and to vindicate the truth of their courage and strength; the chief man of the gang took him to a shed, under which was kept up a constant fire, and showed the right hands of their victims, adding: 'See! Here is our evidence—I always have to cut off the right hands of those we kill in order to show the State how many we have killed.' Sheppard asked to be allowed to count them, and he counted eighty-one hands in the pile. Many more, they claimed, had been shot, but got away, the truth of which Sheppard was aware of, having met many such on his way to the scene, on the verge of death." In writing of the same visit of inspection, Mr. Vass says: "The sight was barbarous. He (Sheppard) saw fourteen villages burned and plundered. He saw forty-sev-

en dead lying around the camp rotting; saw three with the flesh carved off beautifully and eaten, according to the testimony of the chief, Melumba N'Cusa. He (Melumba N'Cusa) said eighty or ninety had been killed, the others were eaten by his people."

The Nile Opened.

Since the overthrow and death of the Khalifa the whole course of the Nile has been opened to tourists, and the belief is now entertained that missionaries will no longer be prevented from settling in Khartoum, or pressing up in the direction of Uganda. Two representatives of the Church Missionary Society set out from Cairo on the 6th of December for an inspection of the field beyond Khartoum in the neighborhood of Fashoda.

Li Hung Chang.

Li Hung Chang has been appointed by the Empress Dowager of China, Viceroy of the Kwantung and Kiangse Provinces, with his capital at Canton. This appointment means his open restoration to the royal favor, which, two years ago at the instance of great Britain, was in a measure ostensibly at least withdrawn. His return to power will have a decided bearing upon the missionary situation in southern China, particularly in view of the strained political relations arising from constant French aggressions. The new Viceroy is not very favorably disposed toward Christianity. The Rev. Logan H. Roots, one of our missionaries at Wuchang, when on his way to the field in the autumn of 1896, crossed the Pacific with the Viceroy.

Hunan.

Dr. John and two native assistants have very recently made a tour of the province to which we lately referred in this department. At places where he was formerly bitterly opposed, he received great honor and encouragement. There was no bad language from the people, no throwing of stones or mud, no rudeness on the part of any one. The officials received them courteously.

But better than all this was the fact that the native Christians had not been unmindful of their duty in leading others to become followers of Christ. At Ciangtan, where Dr. John had formerly been maltreated, a mission house was obtained in a good position, and eleven out of twenty-six inquirers were baptised, and a native was formally set apart for the work of an evangelist. Similar experiences were met with at other places, but wise caution was exercised in accepting candidates for baptism. Altogether 182 persons were baptised during the tour. Dr. John says that there are thousands of inquirers.

There are 21,000,000 people in this province, and representatives of other missionary societies are invited by those of the London Missionary Society who are already there to join in the work of evan-

gelisation. The American Presbyterian Board has promptly authorized an effort to secure a fund of not less than \$10,000 with which as a special gift or gifts, to establish mission stations in Hunan, with Hankow as the base of operations.

China's Policy.

The empress dowager of China has been issuing decrees showing a purpose to resist the demands of other nations to encroach on Chinese territory. One order sent to the governors of provinces on the coast gave warning that Italy might seek to seize portions of the coast, and that hostilities with France might break out. The officers were urged to show the utmost watchfulness, and to be prepared to oppose any attack in their own territories and to give help to neighboring provinces if needed. Officials were also authorized to declare war on any foreign nation trying to seize territory under their control. A decree has been issued commanding a return to the old method of study according to the teachings of Confucius in preparation for examinations for official rank, ordering the abandonment of studies taught in Western schools, and threatening punishment to those teaching these subjects.

Japan.

An English paper says: "Japanese Missions are passing through a crisis of an unusual kind. The Japanese government has refused its license to all schools, higher, secondary, and primary, where religious instruction is given, even out of school hours. The effects is to deprive scholars at these schools of important privileges. No scholar or unlicensed school can pass into a licensed school of a higher grade, much less, of course, can he enter a university. Moreover, students passing through the government educational course obtain exemption from compulsory military service until the age of twenty-eight; all others are liable to conscription from the age of twenty. The Christian schools have therefore to choose between giving up their religion and giving up government privileges for their students; and the latter are only too likely to settle the choice in their own way. Another regulation enacts that no child of school age may enter a non-government primary school until he has passed through a government primary school. Thus Christian primary schools are made practically impossible; scores of them have to close at once. Next to the primary schools, the middle schools feel the blow most keenly. We are glad to hear that the leading mission schools are resigning their licenses rather than stop their religious teaching. The only schools not much affected are Christian schools for girls over ten. The government is not likely to interfere with them, because they form seventy per cent. of the girls' schools of Japan. No doubt, pressure will be brought to bear upon the educational department to modify its action, which is contrary to the religious liberty granted by the Japanese constitution."

Ecuador.

Mr. Bright, formerly a missionary of the Christian and Missionary Alliance writes to an exchange from Ecuador:

"The revolution is a last, desperate struggle of the priests to regain their lost power, and again to close

the door against Gospel heralds. The money to run the revolution has (so it is reported) been contributed by the monasteries and convents, which are rich with the hoarded treasures of three centuries. One thing that struck me, was the curious way some priests take to stir up the flame of piety (?) in their followers. Here is an exact translation of an advertisement that appeared in a local paper of Guayaquil, the eve of our visit to Chimbo:

"On November 27 will take place in the town of the Naranjita the fast of the Virgin of Sorrows.

"There will be bull-fights on the 26th and 27th, and on Lord's day dances of "curiquinques (a comic dance), horse races, races in sacks, cock-fights, greased pole, fireworks, gambling permitted by the law and various other amusements. The faithful and devout are invited to assist at said feast."

"Both going to and returning from Chimbo we passed through this little town. It was most saddening and shocking to see the gambling openly carried on in the streets, and the debauchery on every hand. And all under the pretext of religion and got up by the priest himself! By the time we returned the feast was breaking up, and we had on the train with us two of the idols they had been worshipping, also strolling guitar players, drunkards, and other disreputable characters."

Mexico.

The *Christian Missionary* says: "It is hardly possible for us to conceive the degradation of the original inhabitants of Mexico. They were pagan and idolaters in the extreme. An offering of from 20,000 to 30,000 human sacrifices every year constituted the principal part of their worship. Though pure Christianity as yet has scarcely a foothold, the transformation there has been wrought not by courts and laws but by churches and missionaries. In Mexico there are twelve denominations at work, represented by seventy missionaries, 185 foreign workers, and 540 native workers, with 600 congregations, and 16,000 members. The American Bible Society employs thirty colporteurs. There are one hundred Christian Endeavor Societies and thirty-five Junior Societies organized.

A Race War.

The island of Martinique is the scene of a race-war. There is a deadly struggle between the whites and the negroes. It is so bloody and desperate as to raise the question, not which race will in the end gain the ascendancy, but which will survive to tell the tale. Each needs the other to make a respectable population, but decimation is now the problem which each is doing its utmost to work out. Race-wars are most bitter and destructive, and every patriot will pray and labor that they may never desolate our fair land. Whites and blacks should live peaceably together in our Republic and work for each other's welfare, and not seek each other's extinction. We have had enough of local race-troubles to make us dread a general and prolonged conflict.

The Aggressions of Islam in India.

There are few regions in India where Christian missions have been carried on more vigorously or, on the whole, more successfully, than Tinneville, and yet it is here that Mohammedanism has had already

its most signal triumphs. Six hundred Hindus in one village were converted to the cause of Islamism in one day, and the example thus set was quickly followed in other places. What has thus set this current in motion? A very curious influence. It is said that the Shanars, a very low caste, are very numerous in Tinneville, and have been of late extremely prosperous. This prosperity has made them ambitious. Many of them built fine houses for themselves, and sought to make out that they had a right to worship in temples, from which they had been hitherto excluded. The result was a riot, in which they were badly treated by their fellow-religionists of a higher caste, and this has driven them to seek relief in a different faith altogether. "In accepting Islam the Shanars enter at once into the fellowship of the proudest and most united of the 'castes' of India—a corporation which not only never fails to defend its converts, but never dreams of giving them an inferior place."

The Gospel in the Philippines.

American Christians are determined to prosecute in earnest the evangelistic campaign in the Philippines now that the clash of arms has ceased in those islands. Bishop Thoburn, of the American Methodist Episcopal Church, visited Manila, and began services in the theatre. He also inaugurated a *Soldier's Christian* in the city. The Roman Catholic archbishop threatened the editor of the paper in which these services were intimated with excommunication for advertising heretics, but the editor replied by a note of defiance. Then a number of persons expressed a desire for Protestant services in Spanish, and now there are eighty regular members of the Spanish Protestant congregation in Manila.

Syrian Railways.

The Ottoman Government has been induced by a German syndicate to grant them the privilege of running a line through the Euphrates valley. The Mesopotamian lowlands will by means of this railway be easily accessible to commerce. The line will traverse Asia Minor to Bir on the Euphrates, and have its terminus at Bussorah; and thus the Mesopotamian plain, which if properly irrigated, is capable of developing extraordinary fruitfulness, will be easily accessible to commerce.

Infidelity in China.

At a centenary meeting of the London Religious Tract Society, F. B. Meyer, who has recently returned from India, spoke of the "black sewer of pernicious literature" that is pouring into that land. It has one hundred and ten weekly newspapers published in the vernacular, which have a distinct bias against Christian civilisation. In Lucknow and Cawnpore fifty presses are turning out tons of impure and anti-Christian literature every week. Buddhist priests translate Ingersoll's tracts to counteract missionary teaching, and not a student leaves the university in Madras without receiving a packet of infidel literature. The old religions of India mighty as they are, are crumbling away before the progress of education, and many a student in passing through college loses all his religious belief. Then, when the soil should be ready for the Christian missionary, the infidel steps in and sows tares, and the great fight of the coming century will not be against misbelief, but unbelief.

The Chosen People

Conducted by W. E. Blackstone
and Mrs. T. C. Rounds

The Jews in China.

In 1872 a small book was published by James Finn (late her Majesty's Consul for Jerusalem and Palestine) on "The Jews of China," which contains excellent information regarding those Jews. Mr. Finn took great interest in them, and much valuable information was supplied to him regarding those yellow Jews by his friend, T. Layton, British Consul at Amoy. It appears that in 1815, some Jews of London forwarded a letter to China, which was received at Kae-fung-foo, but which was not answered.

On the 7th of November, 1847, a letter in simple Hebrew, with an address in Chinese, by Dr. Samuel Birch, of the B. M., with twenty questions regarding the state of the Chinese Jews was despatched to Consul Layton, at Ningpo, to be delivered to the Chinese of Kae-fung-foo, and twenty-two years elapsed before a reply was received.

Meanwhile Consul Layton took the greatest care to secure information about the Chinese Jews. Many valuable points were ascertained. (1) That they knew not from whence they came into China. (2) They were quite Chinese in appearance. (3) In the Ming Dynasty they flourished and were rich. (4) They had a beautiful synagogue. (5) That their synagogue was called Ching-ching-see (quiet, pure temple). (6) None could read or write Hebrew. (7) That upon a marble wall, an inscription was found stating that the Chinese Jews emigrated into China at various epochs. In the Chow dynasty (A.C. 1122 to 249 A.C.). In the Han Dynasty (205 A.C.-220 C.E.). In the 12th Century about a thousand families emigrated to Kae-fung-foo, established a synagogue, and propagated the Kew-Reoaw (ancient religion of Moses). Among the Chinese they were known as the Yan-Kin-Reoan (sinew extracting sect). They knew nothing about the Talmud, nor any traditions whatsoever, but they awaited the advent of the Messiah. They refused to take an oath, otherwise than in their temple, and they also took great care not to pronounce the Tetragrammaton (Jehovah).

In April, 1870, a reply was received from the Jews of Kae-fung-foo, to the letter despatched to them in 1847. This was the only letter received in Europe from the pig-tailed Jews. And a remarkable letter it is. After answering the questions proposed to them, which shows us, although they knew nothing about their religion, they yet observed the Passover, the 9th of Ab as a day of fasting, and Simchas Torah. But very striking is the passage where they mourn their ignorance. It reads: "When our ancestors came to China they consisted of seven families, and no account has been preserved from our brethren who are separated from us. Day after day and year after year have we maintained ourselves in the vitality of our religion, and the certainty it would

again flourish. Our sole hope was that after death our souls would return to the Western Region (that is to Jerusalem, being to the west) and be blessed. Morning and night with tears in our eyes do we implore our religion may flourish again. We have sought everywhere but could find none to understand the letters of the Great Country, and this has given us great sorrow; but when we received your letter our hearts were glad. Your letter doth tell us that our holy religion (Shing Kioa) contains vitality, and that it has not lost its origin in the great English nation (they meant the Jews in Europe). Daily, with tears in our eyes, have we called on the Holy Name to send us ministers who would put in order our temple and our holy religion, which would cause us to rejoice ("Jews in China," by James Finn). The whole letter is very touching.—*Jewish World*.

Mr. J. Prag, deputy chief of the Chovevi Zion Association, gave an address at Plymouth, England, stating that the 5,000 or 6,000 Jew colonists were earning their bread in honest labor in tilling the land they loved. Visitors testified to wonderful order which prevailed in the colonies, and there was reason to believe that they would ultimately prove a very great commercial success. Baron Edmond de Rothschild, who started most of the colonies, had recently transferred the work of carrying them on to the trustees of the Baron Hirsch fund with the stipulation that the work should be continued.—*Jewish World*.

"For thus saith the Lord the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah. * * * Behold, I will bring it health and cure, and I will cure them and will reveal unto them the abundance of peace and truth, and I will cause the captivity of Judah and the captivity of Israel to return and will build them as at the first. And I will cleanse them from all their iniquity whereby they have sinned against Me; and I will pardon all their iniquities, whereby they have sinned and whereby they have transgressed against Me. And it shall be to Me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it." Has this ever been fulfilled?

A Jewish Statistical Society, with headquarters at Paris is about to be established under the leadership of Bernard Lazares. The purpose of this Society is to gather reliable statistics concerning the economical and cultured position of Jews in the countries of the new and old world. To accomplish this the Society will have their own correspondents in all cities which have a large number of Jewish inhabitants.—*Die Welt*.

PRAAYER UNION for the World

Requests for prayer should be addressed Superintendent of Prayer Union, 692 8th Avenue, New York City. All persons expecting a reply by mail, and wishing date and hour for united prayer, please enclose stamp.

SALVATION.

For a tidal wave of salvation that will redeem a village for God, also conversion of two sons in Houghton; the salvation of three in Memphis, Tenn., for the conversion of some that I am deeply interested in; a dear only brother going to Salt Lake City, that God will protect him from all harm and save him, and the desire for tobacco to be taken away and a cancerous growth that is feared to be removed; an unconverted husband, and one who in an unguarded moment has stepped aside and yielded to sin; a husband and wife who have separated on account of drink; young man in Beaconsfield, Iowa; for the conviction and conversion of a whole family; the conversion, entire sanctification and healing of a boy about thirteen years of age, very ill with appendicitis, oh pray; a woman in Amesbury, Mass., who is a drunkard and Roman Catholic; is trying to reform; a young man in the same place, also an aged lady who is ill; salvation of a family in Memphis, Tenn.; a husband, children and step-children in Albany, Ore., who treat the dear mother most unkindly, that they may be saved and the home may be a happy one; a man in Montrose, Pa., who is under deep conviction, young married couple may come to Jesus; a young friend who has wandered from Christ and has been worrying over her spiritual condition for eight years and her friends fear her mind will be affected, pray earnestly for this child; for a Sunday School class of poor, neglected boys in Weston, W. Va., that they may all be brought to Christ; for a married couple in the same place who are much tempted and tried; only God knows our poor, crushed and bleeding hearts; for a young lad in Allegheny, that he may be converted and used in God's service.

BAPTISM OF THE HOLY SPIRIT.

The mighty outpouring of God's Spirit upon revival meetings now being held in Montrose, Pa., and that the pastor may be filled with the Holy Spirit; a dear father who has been an invalid for twenty-seven years, and never doubted God until now, cannot understand why God lets him live and suffer so long; a sister in Memphis, Tenn.; a church near Woodville, the fullness of the Holy Spirit for the pastor and that God's people may be led into a deeper life in Christ; a friend in Chicago desiring light and to be made whole so as to more effectually serve the Master, also infilling of the Holy Spirit; a minister and his family to be wholly sanctified; sanctification of a Christian worker, seriously ill, nervous exhaustion, also a young girl, physicians have no hope; entire sanctification of three, also guidance in important matters and comfort in affliction; from Arnprior, Ont., The people baptised with the Holy Spirit, also God's blessing to rest on a

dear sister desiring more of the Holy Spirit in her life; speedy revival in church in Pompey, N. Y.; A college at Houghton, and students, many far from God, for a dear sister to know Him and the power of His resurrection and fellowship of His sufferings, to be truly sanctified for the glory of God.

HEALING.

A friend to be healed of a painful disease of the feet, also voice strengthened that she may use it for the Master; earnest prayers for the healing of a poor woman afflicted with fits, large family to support and very poor, husband has weak heart and cannot work, that he may be healed also; sister in DuBois, Pa., who has been troubled more or less for ten years from the effects of an ulcerated tooth, has been greatly helped by God, desires to be completely healed for His glory; another in Stockton, Ga., suffering from sciatic rheumatism, also eye badly affected, and more faith in God; for dear mother of five children in Cambridge, internal cancer, growing weaker, but nothing is impossible with God, she believes in divine healing, oh, pray that she may know God's will; sister with bronchial trouble of the throat that she may be entirely healed; a pastor in Beaconsfield, Iowa, ill with the Grippe and obliged to close services, that God may heal him so that he can carry on the work on the Grand River, and that the people may be filled with the Holy Spirit; an aged friend in Spencer to be healed of erysipelas in face, also one with heart trouble; a brother-in-law in Cayuta, who has been injured; urgent prayer for one very much afflicted with head trouble of three years' standing, suffers much, but has great faith in prayer; healing of a sister, complication of diseases, also spiritual blessing; another dear one who has not walked in six years, although God has been teaching her many lessons in "the school of Christ," yet she has a great desire to be on her feet for His service; sister with internal cancer who is trusting the Lord for deliverance, also to be filled with the Spirit; for a dear sister in Oshkosh, Wis.; another in Louisville, Ky., to be healed of skin disease; a sister ill with consumption and liver trouble, no hope from physicians, that she may be completely healed and her faith be increased to claim it for herself; another in Buchanan, Mich., serious chronic diseases, suffers much at times, and that she may be filled with the Holy Spirit.

TEMPORAL AID.

Earnest prayers for a devoted child of God, that she may secure temporal aid and find some kind of employment whereby she may earn a livelihood; financial troubles be settled in regard to a step-mother in Clinton, Mich.; a correspondent asks prayer for guidance in regard to marrying a lady.

PRAISE.

From Cayuta.—"Our hearts are filled to overflowing. The good Father heard our prayers and our sister is being healed."

TESTIMONY OF PRAISE.

Miss Emma Holdredge, 1108 West Avenue, Medina, N. Y., says in testimony of Christ's healing power:

"I have suffered from bladder trouble since a child, it being hereditary. For five successive winters I was confined to my bed from catarrh and inflammation. My physician said no skill on earth could cure me.

"After much stumbling and many waiting days and indeed years, I attempted to step out and trust God for His healing—I was very much blessed spiritually in taking this step. One instance of my experience I must relate with much praise to God.

"I had suffered terribly all the afternoon and until twelve o'clock at night. It seemed to me I could never endure another moment, I must get relief or my brain would turn. And I prayed earnestly if the Lord would send relief I would never doubt again and in one moment every particle of pain was gone. I laid down and was soon fast asleep and did not awaken for six hours—something that had not happened before for seven years. From that hour my faith in God's power to heal has never wavered.

"I had no symptoms of my old trouble for seven months until a few months ago. I was obliged to do a great deal of going up and down stairs and having my patience tried to the utmost am afraid I became careless and slight symptoms have returned. But am praying for more faith and patience, and hope soon to be wholly healed and fitted for the Master's use.

"Pray for me."

NOTES ON PRAISE.

Praise is one side of prayer. "Thanksgiving". This is just what the lark does when it reaches the heights of heaven. It pours out its song of thankfulness. And this is just what we are to do when we have made our requests known unto God and risen on the wings of faith to the heights of divine communion; we should begin to praise and never cease to recognise our blessings as given, our need as undertaken, and our God as at hand. This is the only evidence that we do believe, and it is ever the speedy herald of the coming blessing. A life of prayer which is not balanced with corresponding praise will become morbid and morose. Prayer without praise is the liturgy without the "Amen." God requires that each of us should stamp our prayer with the seal of praise before He impresses upon it the mightier seal of His fulfillment. We are to thank Him before we see the answer. But we shall see, for a life thus spent in prayer amid the practical things of every day, life will have as many divine causes for thanksgiving as it has for supplication, and everything that comes to us will be a new testimony to the goodness and faithfulness of God; a new stone in our Ebenezer mount from whose heights we shall be able to overlook all the discouragements of life, and sing evermore, "I will bless the Lord at all times; His praise shall be continually in my mouth."

A. B. S.

A CLOUD OF WITNESSES.

(CONTINUED FROM PAGE 149).

wrong in themselves, but things that hinder us in our course, which each heart must learn from its own experience and the voice of a sensitive conscience. All things may be lawful, but all things edify not. The question is how does it affect our spiritual life, our love to Christ, our readiness for service, our power in prayer, and it is by this that we must decide the question of what is best. The prize is too precious, the issue too vast, and eternity too long to be weighed in the balance with any bauble of earthly pleasure or earthly gain.

4. We must run the race with patience, not by paroxysms of sudden enthusiasm, but by the slow and steady plod of a life of patient endurance shall the struggle be won and the victory be made complete. Faith must learn to stand as well as to run, and having done all at last to stand approved and crowned.

5. But after all that has been said the apostle adds that these glorious witnesses failed to receive the fullness of the promise. "God having reserved some better thing for us that they without us should not be made perfect." What is this better thing wherein we possess the advantage over them? Surely it is in this that we have the Holy Ghost and the living Christ of which they had but the promise and the occasional visitation. To us the Spirit has come to abide. In us the living Christ dwells not only as the Example, but as "the Author and Finisher of our faith." Not only are we called to look up the shining way whither the Forerunner has gone in—but He comes back to hold our hand and lead us up the steps of faith until we reach our coronation too—but all that He has won we also may claim, and where He has entered in there we may follow.

A bright and intelligent young lad from a very poor family had been received to a position of confidence and responsibility not only in the business but also in the family of his employer.

One night he had been invited to spend the evening at a social gathering in this home of wealth and luxury. Of course he never took his family with him for they were wretchedly poor, and all that he could do was just to keep them from destitution. But late that evening a gentle tapping was heard on the door of the mansion and when opened two little tots were standing there clothed in rags and as dirty as little animals, and they timidly said: "Please may we come in? our elder brother is in there." It is needless to say that they were very cordially welcomed and yet it would not be strange if that elder brother flushed with shame and hurried away with his little wards as soon as possible. But there is one palace home where the poorest sinner may come with boldness, and knocking at the door may say: "May I come in? My Elder Brother is there." The doors will swing wide open. The Elder Brother will meet us with a welcome which will have in it no flush of reproach or shame, for "He is not ashamed to call us brethren and all that He has shall be ours." This is the next vision that comes before us in the cloud of witnesses. And so as the witnesses pass by let us lift up our eyes and see "no man save Jesus only," and go forth to run the race "looking unto Jesus the Author and Finisher of our faith."